

as these animals regard this as their "duty"! In the same way, the devotees of our Lord engage themselves in the service and worship of our Lord. The devotees of our Lord, on getting an opportunity to do service and worship to our Lord, become "fulfilled"! Hence, they do not feel any stress in their mind. In this way, our Lord's devotees are said to be greater than these celestial deities. Perhaps, it is possible that those devotees, due to the absence of "respect" in them may be worthy of "condemnation" and may also "pollute"! But this view is negated by specifying in this verse, that, "Oh Lord! those devotees who have become lovingly devoted to You, purify this Universe. No adept in penance or any other virtuous person can purify this Universe, and make it sacred like your devotee. Because these penance-oriented persons, and men of virtuous deeds are not devoted to You, with love and devotion."

This is the real purpose or meaning. Purity is of two kinds. (1) That, which removes the "blemish" and (2) that, which confers good and virtuous qualities. The highest and most valuable "quality" is service and worship to our Lord. There is nothing greater than this virtue or quality. It has been said that, "He, who has for our Lord Sri Hari, quality-free (Nirguna), one-pointed, loving devotion, in this devotee all celestial deities reside with all their divine qualities and virtues". The limit and end of "blemish" (the highest "blemish") is "ignoring" our Lord. As it has been said.....

‘ब्रह्महत्यासहस्रस्य पापं शाम्येत्कथञ्चन ।

न पुनस्त्वय्यवज्ञाते कल्पकोटिशतैरपि’ इति वाक्यात्।

KĀRIKA Meaning: "It is possible that the heinous sin of killing 1000 Brahmins may be mitigated too! But,

Oh Lord! the sin arising out of “insulting and ignoring”
You can never be mitigated, through the lapse of
thousands of years of the crores of aeons (Kalpa).”

श्रीसुबोधिनी: ततश्च ये गुणवन्तो भवन्ति तैरेव गुणलेशैः
निवर्तितदोषाभासाश्च त एवान्येषां दोषान् दूरीकृत्य गुणाधाने समर्था भवन्ति।
न तु ये दोषपूर्णाः तदंशैरेव निवर्तितसर्वगुणाः ते शुद्धिं कर्तुं शक्नुवन्तीत्यर्थः।
खल्विति प्रमाणम्॥

SRI SUBODHINI: Only those persons with virtuous qualities can mitigate the “blemish” or the actions arising out of this “blemish”, through their own virtues and qualities. Not only they remove the “blemish” but they have the capacity to instill the same virtues on the persons, from whom they have removed the “blemish”.

Those persons, who are full of “blemish” and due to this, all their “virtues” have been fully destroyed, cannot purify others. The word “Khalu” (certainly) has been used to reemphasize, that whatever is told is the final “proof”!

सर्वथा सर्वतः शुद्ध भक्ता एव न चापरे ।

अतः शुद्धिमभीप्सद्भिः सेव्या भक्ता न चापरे ॥१४॥२७॥

एवं भजनीयदोषान् भक्तदोषान् परिहृत्य भजने स्थिरीकृतेऽपि
प्रातीतिकदोषैरभजनमाशङ्क्य निराकरोति त्वमकरण इति।

KĀRIKA 4(27) Meaning: “Only a true devotee of
our Lord is always “pure” in every way! Others are not
“pure”. Hence, those who desire to attain “purity”
should serve the devotees of our Lord and desist from
doing service to others.”

In this way, after removing the “blemish” imputed to our Lord, who is worthy of being served and worshipped and of the devotees, their “blemish-free”

nature has been established. The glory and stability of “service and worship” of our Lord also have been ensured. But, on seeing the “blemish” which are “seen” (as though, they are there), many may not do worship or serve our Lord. This doubt is removed, through the following verse.

त्वमकरणः स्वराडखिलकारशक्तिधरस्तव

बलिमुद्वहन्ति समदन्त्यजयाऽनिमिषाः ।

वर्षभुजोऽखिलक्षितिपतेरिव विश्वसृजो

विदधति यत्र ये त्वधिकृता भवतश्चकिताः ॥२८॥

VERSE 28 Meaning: “Oh Lord! You are without any “Indriyas” (senses). You make everything shine by your own brilliance! You are the one, who has the power to inspire all actions - actors (doers of actions)! Hence, the celestial deities, through the power of your Māya (illusion) give the “oblations” to You, and then only consume them! Like through an emperor’s orders, the kings owing allegiance to the emperor pay taxes after collecting it from the people, and then only keep the balance collected! Lord Brahma and others, who have been appointed by You, discharge their allotted duties in full measure, out of their fear of You.”

श्रीसुबोधिनी: ननु भगवानवतारे इन्द्रियवान् प्रतीयते तानि चेन्द्रियाणि नान्यार्थकलृप्तानि भवन्ति तथा सत्यधर्मत्वं तत्कार्यबाधश्च स्यात्। नापि मुक्तानां जीवानां न्यायसिद्धान्त इव तानि स्वीकर्तुं शक्यानि ‘वाङ्मनसि संपद्यते’ इत्यादिश्रुतिभिर्यश्रवणात् ‘वागग्निरभवत्’ इति आधिदैविकभावाच्च तस्मादवैदिकैरेव तादृशः सिद्धान्त श्रोतुं शक्यः। अत ईश्वरस्येन्द्रियाणि तन्नियतानि नित्यानि। जीवानामदृष्टैर्वा कृतानि सर्वथा तानीन्द्रियाणि भगवदीयानि भगवदर्थमेव कृतानि प्रतिनियतानीति मन्तव्यम्। ततस्तैः सह स्वाभाविको वा, आध्यासिको वा संबन्धो वक्तव्यः। ततस्त्वेद्वारा दोषसंभव इति चेत् तत्राह **त्वमकरण** इति।

तव करणानीन्द्रियाणि कथमपि न सन्तीत्यर्थः। ननु तथा सति कथमिन्द्रियकार्याणीति चेत् तत्राह स्वराडिति स्वेनैव राजते। सर्वसमर्थं स्वरूपमेव तस्य, अन्यथेन्द्रियाणां तत्सामर्थ्यं कुत आगच्छेत्। मूलभूतेन्द्रियकल्पनायां त्वद्वैतविरोधः। किञ्च। अखिलकारकशक्तिधरस्त्वम्। सर्वेषां कारकाणां षण्णामप्याधारादिशक्तयः तेषां शब्दाश्रयत्वादनित्यत्वात् जातिवन्नित्यतशक्तिमत्त्वे कार्यान्तरानुदयात् सर्वशक्तिमत्त्वे एकैनैव सर्वकार्यसंभवात् शुद्धब्रह्मत्वापत्तेः अनेककृतवैयर्थ्याच्च सर्वाः शक्तीः कारकाणां भगवानेव सर्वदा बिभर्ति। तत्तदवसरे तां तां तत्र स्थापयतीति च मन्तव्यम्। अस्मिन्नर्थेऽन्यथानुपपत्तिरूपं हेतुमाह तव बलिमुद्वहन्ति समदन्यजयानिमिषा इति। यदि अनिमिषाणां स्वतः शक्तिः स्यात् स्वाधीना वा। तदा भगवते बलिं दत्त्वा तच्छेषं स्वयं न गृहीयुः। सृष्टौ तथा प्रार्थना च श्रूयते। 'यावद्बलिं तेऽज हराम काले' इति वाक्ये। किञ्च। अजया व्याप्तास्ते प्रकृत्या वशीकृताः कथं स्वतन्त्रा भवेयुः। लोके हि अजारक्षका अपि स्वामिने सेवां कुर्वन्ति। अजामात्रपरिग्रहा वा एते अत्यल्पाः। यत्रेन्द्रियस्वामिनामप्येषा गतिः तत्रेन्द्रियशक्तयः कथमिन्द्रियेषु स्थास्यन्तीत्यर्थः। एतदल्पानां कृत्यमित्याशङ्क्य विश्वसृजां महतामप्येतदिति ज्ञापयितुं अल्पान्तररूपं दृष्टान्तमाहुः वर्षभुजोऽखिलक्षितिपतेरिवेति। नव वर्षाणि जम्बूद्वीपे तथान्येषु सप्त सप्त वर्षाणि। तत्र एकैकोऽधिपतिर्भवति। ते सार्वभौमस्य सेवां कुर्वन्ति स्वनिर्वाहार्थम् तथैकैकेन्द्रियस्वामिनः सर्वसङ्घाताधिपतेः सेवां कुर्वन्ति। नाप्येते अप्रयोजकाः किंतु विश्वसृजः। किञ्च। वर्षाधिपतयः कदाचित्स्वतन्त्रा अपि भवन्ति। एते तु केवलं त्वदधीना एवेत्याहुः विदधति यत्र ये त्वधिकृता इति। सुतरां भगवतः सकाशाद्दीताः सन्तः तथा तथा कुर्वन्ति। अन्यथा अनभिप्रेते न प्रवर्तेरन्।

‘दुर्गन्धे दुष्टशब्दे च विरसे न भयानके ।

खरस्पर्शे दुःखपुञ्जे वर्तन्ते खानि यद्भयात्।’

सुतरां मलोत्सर्गादौ लोकनिन्दिते अधिकारं न गृहीयुः॥

SRI SUBODHINI: Only during our Lord's "incarnation", He looks as though, He has the "Indriyas" (senses). These "senses" have not been taken on by our

Lord with a view to give the results of the actions of the Jeevas. If we were to regard this as true, then we will commit a wrong act, and our Lord's "senses" will not be able to do, what they are intended for! [Usually the "senses" in a body, inspire both knowledge and action in this particular body only and not in "another". This type of "action" is not done by the "senses" of our Lord.]

As per the philosophy of the "Naiyakikaas" (logicians), there are "senses" even in those souls, who are "liberated". Even to accept this, will not be appropriate. Why? It has been said, in the Vedas, that the "word" gets merged in the "mind". From this, it is proved, that even the "senses" get fully merged (dies). Through the other Vedic saying viz. "the word has become fire" — it has been said that "the word having taken the divine form" (of fire). Hence, only those, who do not respect the Vedic views and systems, nor are aware of them, will follow the philosophy of "Nyaya". They are unable to accept the Vedic systems. Neither the votaries of the Vedic systems are in a mood, even to listen to this "Nyaya" system!

Hence, we have to say, that the "senses" of our Lord are capable of discharging their "duties" very well, and they are also permanent. The "senses" of the "Jeevas" have been made, as per their "luck and fortune" (ADRIKHTA). But the "senses" of our Lord, have "become" only with a view to carry out the will of our Lord i.e. for His sake only! Through this, it is further said, that these "senses" have been made, with a view to discharge a special task. Does this mean, that the Lord also will have the "natural ignorance" which the

"Jeevas" have with reference to their "senses"? i.e. the Lord will get related to some "blemish", due to the presence of these "senses" in Him? The answer is given by telling that the LORD DOES NOT HAVE "SENSES" (INDRIYAAS) AT ALL. When there are no "senses", how come the Lord is able to do the actions which are usually performed by the "senses"? Answering this, it is said that OUR LORD IS "SWARAAT" I.E. OUR LORD IS CAPABLE OF DOING EVERYTHING — OMNIPOTENT! I.E. OUR LORD DOES ALL HIS ACTIONS THROUGH HIS REAL DIVINE NATURE (SWAROOPA) ONLY. HE DOES NOT NEED ANY "SENSES" TO DO ANY WORK! In fact, all the "senses" get the power to do "actions" only due to the Lord enjoying this "power and capacity at all times". If we were to regard that all these "senses" have existed even from the very beginning, then the ideal of "Monism" (Adwaita) will get vitiated as this "pre-existence" proves "duality" (Dwaita).

Especially, our Lord is the "doer of everything" (Sarvakaaraka). All the powers are in our Lord only. This goes to prove, that our Lord is capable of doing the "tasks" of all the "doers" through His powers. When this is so, what prevents our Lord, from doing the "tasks" of the "senses" also? OUR LORD IS ALL CAPABLE AND DUE TO THIS, HE CAN DO EVERYTHING. He is invested with the 6 types of "doing" (Kaaraka). In view of this, our Lord is invested with all the "powers", and due to Him only, all the "tasks" are getting done! In this way, our Lord is the pure Brahman, and we should know, that it is a waste to think of many "doers". It is our Lord, who keeps with Him all the powers of all the "doers", and our Lord, whenever any

power is required to be used, establishes the power required in the entity, which is being used by Him!

On this, another reason is being told in this verse. All the celestial deities, in the first instance, give to our Lord the "oblations" offered, and then only eat the "remaining part" of the offerings. If these celestial deities had independent powers to accept offerings, then they would not be partaking of the "remaining part" (Sesha) only! In fact, these celestial deities have prayed to our Lord, in connection with the "creation" of this Universe, through, the verse in Sri Bhagavatam in this way. "Oh Lord! who is birthless! Till we bring, in time your oblations (offerings)". Moreover, as all the celestial deities are also under the control of primordial nature (Prakruti), they cannot also become independent. Even in this world, we have seen also those, who rear goats and look after them, also are discharging their duties, which they owe to their master (Swami). In other words, those persons, whose wealth consists of "goats" only, are considered as "petty and small" (Alpa). In the same way, where the masters of the "senses" have to face this sorry state, how can the powers of the senses remain in the senses forever? This example has been given to denote the "action" of petty and small persons. But really speaking, this principle is applicable to noble and great persons also. Hence, another example is being given. Like, kings of small states owe their allegiance to the emperor. In the Jambudwipa, there are 9 divisions or territories. In the same way in the other "islands", there are 7 divisions each. Each division has a master or a king separately. All these kings of the divisions serve one emperor, owing "allegiance" to him. In the same way, the master of each "sense", serves the "united"

(joined together) Lord in the body. Moreover, this “Swami” of these “senses” in this body, is not a “weak Swami” – but He is the Lord of the Universe, having created this Universe, from Himself! Especially, it is also to be noted, that a king of a division may become “independent”. But, all the senses in the body are under the full control of our Lord only, at all times! With a view to emphasize this point, it is said, in this verse, that “these senses act and function only, as per the authority given to them and as established by the orders of our Lord. Because, they are “afraid” of our Lord, they discharge their respective duties properly, as per the orders got by them! If they were not to be afraid of our Lord, these senses will not act on those tasks, which they do not “like” or “desire”. These senses now, as per the orders of our Lord, and due to their fear of not “crossing” these orders, do all types of actions, which are obnoxious, dirty, dealing with objects which are dry and without any bliss, dangerous, touching very hard substances, and also doing those actions, which give great sorrow! If these were not to be afraid of our Lord, they would not do such actions which are usually considered as worthy of condemnation, like attending to nature’s call! If they had no fear of our Lord, then, they would not have taken this “authority” to do such “dirty” tasks!

सुवर्णप्रतिमेवासौ सर्वानन्दमयोऽधिराट् ।

सर्वसेव्यो नियन्ता च निर्दुष्टः सर्वथैव हि ॥१५॥२८॥

एवं धर्मधर्मिप्रकारेण भजनार्थं दोषाभावमुक्त्वा कार्यद्वारा प्राप्तं दोषं निराकुर्वन्ति स्थिरचरजातयः स्युरिति।

KĀRIKA 15(28) Meaning: “Like a golden idol, our Lord Sri Krishna is full and total with all “bliss” of

all types, the ruler of this Universe, the Lord, whose service is done by everyone, He, who keeps everyone under His control and being at all times, blemish-free."

In this way, it is proved, that in worshipping our Lord or in serving Him, there is no blemish, either in the path or in our Lord. Now through the next verse, the "blemish" which accrue due to the "actions" (creation of this Universe) done, is being negated.

स्थिरचरजातयः स्युरजयोत्थनिमित्तयुजो

विहर उदीक्षया यदि परस्य विमुक्त ततः ।

न हि परमस्य कश्चिदपरो न परश्च

भवेद्वियत इवापदश्च तव शून्यतुलां दधतः ॥२९॥

VERSE 29 Meaning: "Oh Lord! You are free of all blemish related to Māya (illusion). When You get the desire to "play", then these animate and inanimate beings, get originated by themselves. Together, they, through their desire-ridden nature take recourse to the "actions" thereof!"

"In You, Oh Lord! who is present even beyond the "imperishable" (Akshar), there is no one, as the "other" or "Your's" — as You have no one place as your own (as You are everywhere), and You are like the "space" having adopted the nature and form like that of non-existence (Soonya — vacuum)."

श्रीसुबोधिनीः ननु यदि भगवान् पूर्णानन्दः सर्वदोषविवर्जितस्तर्हि किमर्थं तदंशाः नानाविधां योनिं प्राप्नुवन्ति। अतो ज्ञायते भगवानेव तानुत्पादयति स्वहितार्थम्। अन्यथा तेषामुत्पत्तिर्न घटेतेति चेत् तत्रोच्यते। यदि तव विहरः विहारः स्वानन्देन क्रीडा, यथा राज्ञः स्वगृहे रममाणस्यापि तदानन्दोद्रेकात् बहिर्गमनेच्छा भवति तथा भगवतोऽपि कदाचिद्विहारः। तदा स्थिरचरजातयः स्थावरजङ्गमभेदाः स्वयमेवोत्पद्यन्ते यथा वर्षाकाले जीवाः। नहि पर्जन्यः

वर्षणादधिकं किञ्चित्कार्यं करोति जीवानामुत्पत्त्यर्थम्। तथा भगवानपि केवल एव विहरति। ततश्चेष्टायामुदगतायां स काल इति तेन प्रकृत्यादिशक्तयः प्रेरिता भवन्ति। यथा राजनि निर्गते सेवका अप्रेरिता अपि कार्येषु प्रवर्तन्ते तथा कालो गुणाक्षोभं कृतवान्। तथा प्रबलान्नौ उद्गते विस्फुलिङ्गा इव जीवा अपि निःसरन्ति। ततः कालेन क्षुब्धा गुणाः साक्षात्परम्परया च सर्वमेव कार्यजातमुत्पादयन्ति। ततस्ते जीवाः भगवतः संकाशान्निर्गताः प्रकृतिमुपगूह्य यत्र क्वचित्कामवशात् निमित्तं, कर्म, अज्ञानं वा समाश्रित्य नानाविधयोनीः प्राप्नुवन्ति। यथा विस्फुलिङ्गा अग्नेर्निर्गताः वायुमालिङ्ग्य तेन यतःकुतश्चिन्नयमानाः तृणादिषु पतिता उद्भवं प्राप्नुवन्ति। जले पतिताः निर्वीर्या भवन्ति। भूमौ पतिताः मध्यभावेन तिष्ठन्ति। न तत्र मूलभूतो वह्निः कमपि विस्फुलिङ्गं क्वचिद्योजयति। तथेदमिति निरूपयन्ति अजया प्रकृत्या उत्थिताः सन्तः तथैवोत्थितं कर्मापि निमित्तं युञ्जत इति। विहार एव तत्र निमित्तम्। केवलक्रियाशर्तैर्निमित्तत्वमाशङ्क्य ज्ञानशक्तिमप्याहुः उदीक्षयेति। यदा उदगता ईक्षा भवति तथा सहितश्च विहारः ज्ञानपूर्विका क्रीडेत्यर्थः। ननु विहारोऽप्यजया भवतु तथासति प्रकारान्तरेणापि दोषः स्यादत आह परस्येति। अजायाः परो नियामकः। ननु भार्ययैव तया मोहोऽस्तु आसक्तिर्वा तस्याम्। हे ततो विमुक्तेति। तया सह संबन्ध एव नास्ति। यतः सा किञ्चिदपि कार्यं कुर्यात्। यथा राज्ञः प्रेरिका क्षुद्रा दास्यो न भवन्ति क्वापि विहारे। ननु मा भवतु प्रकृतिगुणाः कालो वा अन्या एवान्तरङ्गाः शक्तयस्तत्प्रेरिका भवन्तु ताभिरेव दोषसंबन्धः स्यादत आह न हि परमस्येति। परमस्यातिपरस्य अक्षरादप्यग्रेस्थितस्य लोकवार्तानभिज्ञस्य कश्चिदपि पदार्थः अपरः हीनः पर उत्कृष्टो वा न भवेत् विहारार्थमेव राजदृष्टान्तः न तु प्रेरणार्थः तं प्रेरयति कश्चित् यस्य प्रेर्यो विषयो भवति यथान्तःकरणं चक्षुःश्रोत्रे बोधनार्थं ततोश्चशस्त्रादिक्रियार्थं, तत्रान्तरङ्गः सामग्रीसम्पादकः प्रेरको वा भवति। यस्तु केवल एवानन्दः सर्वसम्बन्धरहितो भवति तं कथं कश्चित्प्रेरको भवेत्। तत्र भगवतः सामग्र्यभावमाह, सामग्री पञ्चविधा स्वरूपं, स्थानं, विशेषाकृतिः, उत्कर्षापकर्षभावापन्नाः पदार्थाश्च ते केऽपि भगवति न सन्ति यतः सर्वेभ्यः परम उत्कर्षापदर्षभावरहितः सर्वविलक्षणः। अत एव तस्य नावरः परोपि न। नकारद्वयं पृथगेव निर्दिशति। सर्वनिषेधानां स्वतःसिद्धयर्थं अपदश्च

स्थानरहितोऽपि भवति। चकारात्तत्सामग्रीरहितश्च। ननु पदार्थः सर्वोऽपि साधारो भवतीति कथमयं निराधार इति चेत् तत्र दृष्टान्तमाह विद्यत इवेति। आकाशसदृशस्य कयापि क्रियया अव्यापृतस्य, अनेन सर्वविशेषरहित उक्तः। स्वरूपमपि न कस्यचित्प्रत्यक्षमित्याह शून्यतुलां दधत इति। शून्यवादव्युदासाय तुलापदम्। एतदेवाहुः ‘असङ्गो ह्ययं पुरुषः’ ‘अरूपमस्पर्शम्’ इत्यादिश्रुतयः। केवलम् ‘अस्तीत्येवोपलब्धव्यः’ अत एतादृशं को वा जानीयाद् यतः प्रेरयेत्॥

SRI SUBODHINI: If our Lord is full of “Aananda” (bliss), then He is bereft of any “blemish”. Why then, the “Jeeva” which is a part of our Lord, had to take birth in very many “bodies” and go through this endless cycle? From this, we can understand, that our Lord only has “originated” all this for His sake only! Otherwise, these will not be originated at all! This doubt is removed by telling, that like a king, who is very happy in his own palace, sometimes would like also to go outside to play or roam, in the same way, the Lord also gets the desire to play outside with great joy and bliss. Then, the animate and inanimate objects and beings manifest by themselves. Like in the rainy season, “beings” and “plants” get originated by themselves, and in their “origination” the only cause, in operation, is the “rain” ! In the same way, our Lord, also desires only to “play”. The rise of this “desire” is “time” (Kaala) only. This “time” (Kaala) inspires primordial Prakruti and other powers! Like seeing the king’s desire to go outside and play, without being told, all the servants of the king get busy to do their respective duties, in the same way, the divine factor of time (Kaala), creates “anxious fear” in the mind of the “qualities” (Gunas) — like the “fire”, when it becomes a huge conflagration, generates small sparks of fire, in the same way, “Jeevas” also get their “origination”. At the same time, the

"Gunas" (qualities), which have been "terrified" by the divine factor of time (Kaala) creates by itself or through it's "progeny" (family) creates every type of activity and objects. Later, the Jeevas, which have got originated like the sparks from a "bonfire", get mixed with this primordial nature (Prakruti), and due to getting under the control of their "desires", take recourse to action or ignorance, and take birth after birth in several bodies, due to their desires, and actions.

Like the "sparks", which have got out of a "bonfire" get mixed with the "wind", and this wind takes it away as a per it's force. In this way, this "spark" is carried to the such places, without any will of it's "own" i.e. under the control of the wind! If it falls on dry grass on it's way, then it grows big (into a fire) and sometimes, if it is made to fall in "water", then it gets extinguished! On falling on earth, it attains a different state. The "bonfire" itself, from which these sparks have got emanated, has no role in "joining" any of it's sparks with any particular place or situation. In the same way, all the "Jeevas have got originated from it's root-cause of the "Akshara" – imperishable Lord" – and are not inspired in their "journey", by this Imperishable Truth! They get propelled by the power of primordial nature (Prakruti) and their progress is conditioned by the action of "Prakruti" only! But the original cause for all this is only the desire of our Lord to "PLAY"! How can the mere "power of action" of our Lord become the cause for all this? This is answered by telling, that our Lord also has, in Him, the "power of knowledge" (Jnanasakthi) i.e. when the Lord gets His "desire" immediately on the "rise" of this desire itself, the "PLAY" also gets done! This is the power of knowledge

of our Lord! In other words, this “play” is done through “knowledge”, and for this sake only, the “Jeevas” have got emerged from our Lord!

In spite of this play being played with “nature” (Prakruti), will it be that our Lord will get attached to some “blemish” due to this? This doubt is removed by telling, that the Lord is “beyond” (Parastha) i.e. he is the controller of “nature”. Will it be, that the Lord will get infatuated to “nature”, as it is considered as His wife? And He will get attached to Her? Even this doubt is removed by telling, “Oh Lord! who is always free from “Māya” (Vimuktha)”. Our Lord has no “relationship” with this “nature” at all, through which, this “nature” can never bring our Lord, under its control! Like in the “pastime” of emperors, petty slave girls do not participate! In the same way, in our Lord’s “play” the factor of “nature” has this much role only!

In this way, the “qualities” of nature or the factor of “time” (Kaala) nor the other “inner powers” can ever create any “blemish” in our Lord! Why? Our Lord, is greater than the Imperishable Truth, and is always bereft of all “worldly” attitudes and views. There is no other “object” which is greater than our Lord!

The example of the “king” has been given only to serve the purpose of “play”. It is not given as the guiding “inspiring” factor. Only that person, who has a desire to “enjoy” another object gets “inspired” by another person. But if someone is not interested to “enjoy”, no one can “inspire” or “propel” him to act and enjoy! Like a king has a desire to know and hear about the “pleasurable” objects, then only his inner mind inspires his eyes and ears. On this “inspiration” itself,

the king gets ready to see and know about these "pleasurable" objects. Then the king with the help of horses and weapons desires to go on a hunting spree. For this sake, his trusted and intimate servants prepare all the conveniences and materials, for his trip.

But in the case of our Lord, OUR LORD IS FULL OF AANANDA (BLISS) ONLY (I.E. NO "SENSES" (INDRIYAS) IN HIM). He has no "relationship" with anything else; does not have any "desire" to "enjoy". Hence how can anyone else "inspire" Him to "play"? Here, for our Lord, there is no "material or instrument" for His play (as in the case of the king). Usually, the items for "playing" are of 5 kinds. (1) Nature. (2) Place. (3) Specific form. (4) Importance or glory and (5) unimportant items. None of these "objects" are present in our Lord as HE IS THE "BEST" OF ALL THINGS! Hence, neither there is the attitude of "importance" or "unimportance" in Him! HENCE HE IS COMPLETELY DIFFERENT FROM EVERYTHING ELSE! NO ONE IS GREATER OR LOWER THAN HIM!

In this verse, the use of two "Na" (no) have been made to indicate, THAT OUR LORD IS FULLY SEPARATE AND UNIQUE FROM ANYTHING ELSE! With a view to prove this, independently (i.e. HE is different from everything else), He is said to be having "no place" and the word "Cha" (and) is used to indicate, that He is without any "instruments for play". How can this be i.e. every object has a "basis" and how can our Lord be without a "basis"? This doubt is removed by giving an example. Like "space" (Aakasa) (VIYATA IVA) is untouched by any "action", in the same way, our Lord is beyond all "qualifications". His "nature"

"PLAY" also gets done! This is the power of knowledge

(Swaroopa) or “form” is also called here as “unseeable”. The words used in this verse “like non-existence (nothingness) or vacuum” (SOONYATULAAM) really negates only the arguments of the votaries of “Soonyaavaada” (that nothing exists). If this verse really wanted to uphold the theory of “nothingness”, it would have used the word of “Soonya” (nothing) only. But by using the word “Tula” (like – same), what is really done is, that the concept of “nothingness” has been negated or ignored. That is why, it is said, that the Vedas have made several references to the “nature” of our Lord telling: (1) This “Purusha” (Lord) is without any attachment. (2) “Without any form or touch”. (3) “We have only to know and realize that there is only our Lord, who exists. Who can then really know about such a Lord of this Universe”. “Hence the Lord is only as He is, and He is known only as per His inspiration and what He allows us to “know” about HIM”! (i.e. no one can really know Him, as He really is!)

सर्वभावननिर्मुक्तः पूर्णः क्रीडार्थमुदगतः ।

निमित्तं तं समाश्रित्य जायन्ते जीवराशयः ॥१६॥२९॥

एवं जीवानां नानाविधयोः निःसंबन्धेन प्राप्तो दोषः परिहृतः, अधुना प्रसङ्गाद् भगवतो माहात्म्यसिद्ध्यर्थं जीवानां भगवदधीनत्वं स्थापयितुं स्वातन्त्र्यपक्षमनूद्य निराकुर्वन्ति अपरिमिता ध्रुवा इति।

KĀRIKA 16(29) Meaning: “When our Lord Sri Krishna, who is bereft of all types of “worldly” attitudes, the complete and total Lord of the Universe and it’s master, gets ready to “play”, then the factor of “time” (Kaala) originates the “qualities” which, acting as the “refuge” and “cause”, generates the “Jeevas” like “sparks” from a “bonfire”.”

In this way, the "Jeevas" have the "blemish" of countless "births and deaths". But this "blemish" is not there in our Lord at all. After proving this, it is said, that the Lord's glory, must indeed be very great, as HE has no "blemish" in Him! Hence, with a view to describe and prove the glory (Mahatmyam) of our Lord, and with a view to explain the actual position of the "Jeeva" being subservient to our Lord, through the next verse, it is explained, that the "Jeeva" is independent, but it is also negated later!

अपरिमिता ध्रुवास्तनुभृतो यदि सर्वगतास्तर्हि

न शास्यतेति नियमो ध्रुव नेतरथा ।

अजनि च यन्मयं तदविमुच्य नियन्तृ

भवेत्सममनुजानतां यदमतं मतदुष्टतया ॥३०॥

VERSE 30 Meaning: "If the countless Jeevas, who are permanent, if they were to be all-pervasive, then there will not be any "order or control" over them i.e. no rule can control nor anyone can control them! Order and control, the controlled and the controller can remain only, when there is one atom and it is also all-pervasive! The purport of telling this is that, when the "Jeeva" is atomic and our Lord is all-pervasive, then only, the rule of the controlled and the controller can prevail! The "Jeevas" have got manifested only as and with the nature and form of Brahman! But, if they were not to give up their "Brahman nature", who will then be controller? No one else! Brahman is same everywhere. Hence those persons, who do not accept the view of "controlled – controller", their minds are full of "blemish", and they are not the correct "systems" of thought, and due to this, are not worthy of being regarded as valuable."

श्रीसुबोधिनीः जीवानां व्यापकत्वे स्वरूपतो भगवन्नियम्या न भवेयुः। भोगमोक्षदुःखाभावार्थं तदपेक्षा व्यापकत्वे न भयिष्यतीति अग्रे वक्तव्यम्। अतो यदि श्रौत एव न्यायः विस्फुलिङ्गरूपः अङ्गीक्रियते तदैव नियमनियामकभावो भवति न स्मार्तपक्षे व्यापकत्वे, तदर्थं व्यापकता निराक्रियते। केचन नैयायिकादयः जीवं व्यापकं मन्यन्ते। तेषामयमभिप्रायः, नित्यः अगुर्णव्यापको वा भवति। नावान्तरपरिमाणवान् अवान्तरपरिमाणमनित्यत्वेन व्याप्तम्। अणुपरिमाणत्वे सर्वशरीरव्यापिचैतन्योपलम्भो न स्यात्। किञ्च। देशान्तरे यद्द्रव्यमस्मद्भोगायोत्पद्यते तत्रास्मददृष्टं कारणत्वेन वक्तव्यम्। अत उत्पत्तिदेशे अदृष्टवदात्मसंयोगः कारणं वर्तत इत्यात्मनो व्यापकत्वसिद्धिः। तेन आत्मनो देशपरिच्छेदरहिताः। ध्रुवा इति कालपरिच्छेदरहिताः। यद्यात्मा अनित्य स्यात् अनिमोक्षः स्यात्। व्यापकस्य चानित्यत्वमसिद्धम्। किञ्च। सर्वगतास्ते सर्वत्र तेषां सकलमूर्तद्रव्यसंयोगो वक्तव्यः अन्यथा तेषां भोगसाधनाय तानि द्रव्याणि न भवेयुः। न ह्यनादिसंसारे कश्चित्पदार्थः कस्यचिन्न भवतीति सिद्धम्। एवमात्मनः परिच्छेदद्वयाभावः सकलमूर्तद्रव्यसंयोगश्च अवश्यमङ्गीकर्तव्य इति तन्मतमनूद्य परिहरति तनुभृतो यदि सर्वगतास्तर्हि न शास्यतेति नियमः। अत्र शासनं न कर्मनिमित्तं तत्तु यमादिकार्यं किंतु दासस्वामिवत् नियमनियामकभावः। व्यापकत्वे जीवानां दासत्वं न स्यादित्यर्थः। तथासति नेश्वरश्च सेत्स्यति प्रयोजनाभावात्। सर्वत्रात्मनः कारणत्वेन विद्यमानत्वात् स्वभोगस्तेनैव सम्पादयितुं शक्यते अदृष्टनियामकं तु कर्मैव भोगस्त्वदृष्टनियम्यः, कर्म प्रयत्ननियम्यमतो जीवार्थमीश्वरापेक्षाया अभावान्नेश्वरोऽपि सेत्स्यति नियमनियामकभावो दूरे। यच्छ्रुतय एवमाहुः नियमनियामकभावो न सेत्स्यतीति। तासामयमभिप्रायः भोगनियामकः परमेश्वर एव। अन्यथा भोगनियमो न स्यात्। दृश्यते च भोगनियमः बहुषु विद्यमानेष्वेकस्मिन् शरीरे सर्वेषामेव संबन्धस्य तुल्यत्वात् एकशरीरे आम्रफले भक्षिते कथमेकस्यैव सुखं भवेत्। तददृष्टेन जनितमिति चेत्तस्यैव तददृष्टं नान्यस्येत्यत्र को नियमः। आत्मसंयोगस्य तुल्यत्वात् ज्ञानेच्छाप्रयत्नानामपि तुल्यत्वापत्तिः। नचेश्वरव्यतिरेकेण कश्चिदन्यो नियामकोऽस्ति येन प्रतिनियतभोगदर्शनस्य नियमः सिद्ध्येत्। ईश्वरे तु नियामकेऽङ्गीक्रियमाणे एक एव भुङ्क्तां नान्य इति ईश्वरनियमनात् नियमः

सङ्गच्छते। तथा अदृष्टेऽपि। अतोऽवश्यं भोगनियमार्थ ईश्वरो नियामको वक्तव्यः। तच्च न्यापकत्वे न सङ्गच्छते। महत्त्वेन तस्याभिमानात् तुल्यत्वाच्च न भगवन्तं मन्यते। ईश्वरेणैव चेद्भोगः सेत्स्यति प्रतिनियतस्तर्हि व्यापकता न वक्तव्या। अणुपरिमाणस्यापि आदेहव्यापी चैतन्यगुणः सम्भवति गन्धवत्, आश्रयाविच्छेद एव गन्धस्य युक्तो दृष्टत्वात् यत्र निरन्तरोत्पत्तिर्मृग्यते। अन्यथा आश्रयमपि परित्यज्य पत्रपुष्पादिवदन्यत्र गच्छतीत्येव मन्तव्यं वायोरगन्धवाहत्वप्रसिद्धयै। 'यथा वृक्षस्य संपुष्पितस्य दूराद्गन्धो वाति' इति श्रुतेश्च। अवयवगतिकल्पना तु योजनगन्धायां बाधिता।

SRI SUBODHINI: If the "Jeeva" is all-pervasive (like our Lord), then this "Jeeva" will not come under the control of our Lord! The Jeeva will not seek our Lord's grace and help to attain enjoyment, liberation and for the mitigation of it's sorrows. Hence, it has been said in the Vedas, that the Jeevas are like sparks of a bonfire. Then only, we can prove and accept the concept of "controlled — controller" theory. By regarding this "Jeeva" as all-pervasive, this theory cannot be sustained. The Vedic system only is totally correct. Hence we negate the concept of "Jeeva" being all-pervasive!

The proponent of "Nyaya" (logic) and others regard the nature of "Jeeva" as all-pervasive. We can consider that "Nithya" — permanent, only those objects, which are "atomic" in nature and also "all-pervasive"! Anything else, in between cannot be regarded as "permanent". If the "Jeeva" is considered as "atomic", then the "consciousness" which is present and seen in all the "bodies", should not have been there at all. Moreover we have to term the various objects, which are originated at various places, for our consumption and enjoyment, as being due to our "fate" (Prārabdam). Hence, in the place of origin, like this "unseen fate", the joining

of "Aatma" is also a reason. From this, we may conclude that "Jeevas" are all-pervasive! Hence the Jeeva is not divided by space or time (i.e. the Jeeva has no limitations of time and space, as it is all pervasive). Being "stable", it is also beyond "Kaala" (time). If the Jeeva is considered as "impermanent", then, the "Jeeva" cannot also attain "liberation". But if the "Jeeva" is all pervasive, then it cannot be impermanent either! Thus, the Jeeva is supposed to be in contact, at all times, with all objects! If this view is not accepted, then, for the sake of the satisfaction of their "enjoyment", the materials which are needed will never get originated! Why? In this "beginningless" Universe, none of the items created is intended exclusively for any one person as everyone can bring anything and everything for one's enjoyment. In the same way, in the "Jeeva" (Aatma) the two constrictive factors of "space and time (Kaala)" are absent. In the same way, it is related also to all the objects and materials. These are the "main points" of the Nyaya system of thought. Now through the following, all these thoughts of this system are negated and proved as "wrong"!

By being all-pervasive, it is presumed that the "Jeevas" are related to all the objects. Hence the "Jeevas" cannot remain under the control of anyone. This is a rule. In this context, the system of "controlled-controller" is not based on "action" (Karma), where "rewards and punishments" are got, as per one's own "action". Why? In this system of "rewards and punishments" for "actions" done, the "controllers" are Lord Yama and other celestial gods. But here, the relationship is based on "servant - master" system, as the "controlled - controller" respectively. If the "Jeeva" is regarded as "all-pervasive",

origin (i.e. the source) of a "fragrance", then we are

(which is what the "Nyaya" school of thought says), then the "servantship" (Daasatwa) of the "Jeeva" will not be there, and if the "Jeeva" is not going to remain as a "servant", then there is no use for the Lord as the "controller". This will also not prove the necessity or the existence of our Lord either! By the "Jeeva" becoming the reason, everywhere, for all the events/objects, our Lord will have to seek His enjoyment and other things by Himself. It is one's own "actions" (Karma) only, which is the controller of the "unseen" (Adristham) benefits or sorrow. Enjoyment also is conditioned by this only. Likewise "actions" are conditioned by "efforts". Hence, the Jeeva, not needing our Lord, in any way, may lead to the conclusion, that even our Lord will be considered as being not existing! Hence, where will be the necessity of the controlled (Jeeva) and the controller (Ishwara)? On this, the Vedas say, that the system of "controlled-controller" cannot happen, if this is so. Why does the Vedas say so? The controller of "enjoyment" will become "orderless" (haphazard). We see this in our daily life, through our experience, when there is no "order or role"!

As per the system of thought of the Nyaya philosophy the "Jeevas" are many, and they are all "all-pervasive". Through this, all the "Jeevas" have relationship with all the objects. In other words, when one "body" eats a fruit, then the "result" of such "eating" should be felt by all, if the "Jeeva" is all-pervasive and also is related to all "objects"! But the contrary is the fact as only the "body" which eats the "fruit" experiences its result. Why does it happen? If it is told, that this is happening due to the "unseen" (fate) of one and not for all? As every "Jeeva" is connected with everyone else (as per this Nyaya school), then the "unseen" (fate) also should be

the "same" to all Jeevas! In this way, everyone's "knowledge, desire and efforts" also should be the "same"!

No one else can become the "controller" other than our Lord (Ishwara). That is why, we see, the "enjoyment" in each case, in an orderly way, given by the Lord, as per the "actions" of the "Jeeva". Because our Lord is the "controller", when one "Jeeva" enjoys something, then another "Jeeva" cannot enjoy the same. This "order" will go on till the Lord has in Him the "controllership". With reference to the "unseen" (fate — luck) also, we should understand it in this way only i.e. even these are controlled by our Lord only! Hence, we have to irrevocably accept the "controllership" of our Lord in the giving of "enjoyments and sorrow". This "controllership" will not be sustained, if we were to accept the "all-pervasive" nature of the "Jeeva". Because, if the "Jeeva" is all-pervasive, it will get the "ego" of greatness (big — huge — large — wide) and "sameness" to our Lord. This will make the "Jeeva" disregard our Lord or not have faith in Him. Thus, if we accept the fact that all "results" of our actions, by way of joy and pain, are controlled by our Lord only, then, the "Jeeva" cannot be regarded as "all-pervasive". **THUS, THE REAL TRUTH IS THAT THE "JEEVA" IS NOT ALL-PERVASIVE.** This has got to be accepted as truth.

By treating the "Jeeva" as an "atom", the quality of "consciousness" (Chaitanya) of the "Jeevas" is seen as "all-pervasive" in the body. But, this fact is further explained by telling, that like the "fragrance" of a flower, gets spread far and wide, in the same way, the consciousness of the "atomic Jeeva" also is spread throughout the body. When one searches for the place of origin (i.e. the source) of a "fragrance", then we are

able to see that this "fragrance" is not separate from its basis (viz. the flower) and, although it is prevalent outside, it continues to remain on its basis only (flower). In this way, the "fragrance" spreads far and wide, but to say that, this "fragrance" has developed its own "limbs" (parts) and that is why, it has spread itself, will not be right, as this is not the actual case (like creepers and leaves who spread far). Thus "fragrance" does not give up its "basis" at any time. This "fragrance" is taken far by the "wind". It is said, in the holy Vedas that, "The fragrance of the trees filled up with flowers is taken far by the "wind", as it has been said.....

यादृशः प्रकटो गन्धः पुष्पाणां सन्निधौ भवेत् ।

एकस्मिन्नपि तत् पुष्पे तथा घ्राणगते न हि ॥

KĀRIKA Meaning: "The "fragrance" of flowers manifests from the existence of flowers in the plants. Such "fragrance" cannot get originated even by putting one flower in the nose! In other words, such fragrance cannot rise through one flower! Then how can the "fragrance" come through the subtle limbs?"

श्रीसुबोधिनी: तस्मादन्धवच्चैतन्यमपि सर्वदेहव्यापि तिष्ठति लोके च परिच्छिन्न एव नियमनियामकभावः। ननु नियामकोपि परिच्छिन्नोऽस्तु को दोष इति चेत् तत्राह हे ध्रुवेति यो निश्चलः स व्यापक एव भवति। प्रकारान्तरेण ध्रुवता तु भूम्यादावपि न दृश्यत इति ईश्वरो व्यापक एव। 'तस्मिन्नाकाश ओतश्च प्रोतश्च' इति श्रुतेः। 'आराग्रमात्रो ह्यपरोऽपि दृष्टः' इति 'नाणुरतच्छ्रुतेरिति चेन्नेतराधिकारात्' इति न्यायाच्च। इतरथा जीवस्य व्यापकत्वे भगवतः अणुत्वे एकदेशस्याप्यन्यथात्वे वा नियमनियामकभावो नोपपद्यत इति भावः। नन्वत्र न काचिद्दृढोपपत्तिः व्यापकत्वमप्यस्तु नियम्यत्वमप्यस्तु को दोषः। अल्पेनापि बालकेन सिंहेन महागजो नियम्यते। सूक्ष्मेणापि राज्ञा सर्वे लोका नियम्यन्ते, सूक्ष्मेणाप्यग्निकणेन सर्वे गृहा दह्यन्ते इति न

स्थूलपरिमाणवान् नियामक इति, नापि सूक्ष्मपरिमाणवान् नियम्य इति। अतो व्यर्थ आग्रह इति चेत् तत्राह अजनि च यन्मयं तदविमुच्य नियन्तु भवेदिति। यद् यन्मयमजनि तदविमुच्य तदत्यक्त्वा नियन्तु किं भवेत् अपि तु न भवेदेवेत्यर्थः। बाध्यबाधकभावो दाह्यदाहकभावश्चान्यः नियम्यनियामक- भावस्त्वन्यः राज्योत्पन्नाः प्रजा राज्यमया भवन्ति। राज्यं च राज्ञोऽङ्गमिति राजमया एव प्रजाः। तथा जीवा अपि भगवन्मयाः व्यापकाश्चेत् कथमपि न तन्मया भवन्ति। नियतान्वये विद्यमानेऽपि अप्रयोजकत्वं वदन् साहसी भवति। तस्मात्तन्मयत्वान्यथानुपपत्त्या न व्यापकत्वं जीवस्येति सिद्धम्। ननु वेदान्तिनोऽपि आत्मैकत्वं वदन्तः नियम्यनियामकभावं नाङ्गीकुर्वन्ति सर्वत्र तुल्यदर्शनात्। अतो वेदान्ते नियम्यनियामकभावो नास्तीति ये वदन्ति तदनूद्य परिहरन्ति सममनुजानतां यदमतमिति। ये सर्वत्र ब्रह्म सममनुजानन्ति॥

SRI SUBODHINI: From the analysis, it has become certain, that like the “fragrance”, the quality of “consciousness” also gets spread throughout the body. In this way, in this world, the rule of controlled-controller is applicable even to the very smallest of objects (i.e. divided ones).

Is the Lord of the Universe also thought of as “divided” even though, He is the “controller” of this Universe? Answering this, it is said, here, “Oh Lord! who is stable and fixed”! The Lord is called as “unmoving” (Nischal), but He is supposed to be “all-pervasive”. But, we see this “unmoving” nature also in this “earth” etc. and these substances are not “all-pervasive” at all (i.e. present everywhere)!. Hence, our Lord is the only one, who is “all-pervasive”. The Vedic sayings go to prove this. (1) “In our Lord, the “space” is present fully mixed”. (2) “Like the atom, the “other” is also being seen”. If we were to say, that the “Jeeva” is not “atomic”, because it is all-pervasive, as per the sayings of the Vedas, the answer is given for this, from

the references in the Brahmasutras i.e. the Vedic saying, regarding the "all-pervasive" nature pertains to only "Brahman" i.e. "Brahman" is not "atomic" in nature and it is Brahman, who is "all-pervasive"! On the other side, if we were to regard the "Jeeva" as the "all-pervasive", and our Lord as "atomic", then the rule and order of the "controlled – controller" will not prevail. Moreover, what is the blemish, if both have the presence of the "all-pervasive" nature and controllership" too? — like a lion's cub is seen as "controlling" even big elephants! Or the small-sized king is able to rule a vast territory? A small spark of fire is capable of burning a large number of houses! From this, it can be seen, that the stature need not be "big and huge" to be the "controller" (Niyaamak) and only "small and subtle" beings can be the "controlled" ones (Niyamya). Answering all these, it has been said that "the Jeeva has got originated with the fullness of Brahman. How can it become the "controller" without giving up it's "Brahman" nature? i.e. it is not possible! In other words **ONLY BRAHMAN (OUR LORD) CAN BE THE CONTROLLER. THE "JEEVA" WHO IS OF THE NATURE OF OUR LORD ONLY, CAN BE ONLY THE "CONTROLLED" ONE!** The ideas of the "bonded one" and the "binder", of "worthy of being burnt" and the "one who sets fire i.e. burns" pertain to different situations, as this sort of "idea" is not applicable to the nature of "controlled-controller" idea, which is being discussed here. Hence, with a view to explain this, an example is being given i.e. the people who are born in a kingdom belong to this territory and the kingdom itself is a part of the king. Hence, we can say also, that the people are also belonging to the king only! In the same way, the "Jeeva" also is "Bhagawadiya"

— full and belonging to our Lord only! If this “Jeeva” was to be “all-pervasive” then it will not be “infused” with our Lord’s nature and fullness.

Some persons say that although, the “Jeeva” has relationship, at all times, with Ishwara (the Lord), there is no role or purpose for this “Ishwara” to be the “giver” of joy and pain, as per the “actions” of the “Jeeva”. These people further say, that this “reward — punishment” system is controlled by the “fate — luck — unseen”. Such statements are made by those, who are “desperate”, and who rely on wrong but “forceful” arguments (i.e. they are wrong). Due to this reason, the “divinity and the fullness of our Lord’s nature” of the Jeeva cannot be proved otherwise and again due to this, we have to state, that the “Jeeva” is not “all-pervasive”. This is what is proved. The followers of “Vedanta” also say, that the “Jeeva” and “Brahman” are “ONE”, and through this, do not accept the rule of “controlled — controller” — as they see the same Brahman, present everywhere! But it is said, that even this “system of Vedanta is “Brahmavaadi” (seeing everything as “Brahma”) and they also uphold “equal vision”

‘ब्राह्मणे पुल्कसे स्तेने ब्रह्मण्येऽर्के स्फुलिङ्गके ।

अक्रूरे क्रूरके चैव समदृक्पण्डितो मतः’ इति ॥

KĀRIKA Meaning: “He is a wise saintly person of equal vision, who has the same and equal vision to a Brahmin, animals, thieves, Vedic scholars, the sun, the spark of a fire, compassionate person and the cruel one (he sees all these with equal vision as Brahman).”

श्रीसुबोधिनी: ब्रह्मविदः समदृश इति। तेषामप्येतदननुमतं तेऽपि नियम्यनियामकभावमङ्गीकुर्वन्त्येव। अन्यथा भगवान् मुक्तोपसृष्यो न स्यात्। ‘चतुर्विधा भजन्ते माम्’ इति ज्ञानिनोऽपि भजनश्रवणाच्च। नन्वस्त्वनियम्यता

ज्ञानमार्गे को दोष इति चेत् तत्राऽऽह मतदुष्टतयेति। मते ब्रह्मवादे अयमर्थो दुष्ट इति। 'एष सर्वेश्वर एष लोकपाल एष भूताधिपतिः' इति। सर्वत्रोपनिषत्सु भगवतो नियामकत्वश्रवणात्। 'एतस्यैवाक्षरस्य प्रशासने गार्गि द्यावापृथिवी विधृते तिष्ठतः' इत्यादिश्रुतिभिः स्पष्टमेव प्रशासनं दृश्यते 'सा च प्रशासनात्' इति न्यायेन च निर्णीतः। तस्माद्भगवतः प्रशासनं सर्ववादिसमतं तच्च व्यापकत्वे न घटते। अतन्मयत्वप्रसङ्गादिति॥

SRI SUBODHINI: The one who is a "Brahma-vaadi" (see meaning above) is a person of "equal vision"! These persons also accept the rule of controlled-controller of the "Jeeva - Ishwara" respectively. If they do not accept this "rule", then the sayings of the scriptures, that our Lord "goes" near to the liberated "Jeevas" i.e. the "liberated Jeevas" attain our Lord, will become untrue and false. As it has been said, in the Gita, "Four types of persons worship Me"! Here, our Lord has said that "even the Jnani worships and serves Me"! It is also said that, in this path of "Jnana" (knowledge) there may be the absence of "controllership", and what is the "blemish" in this? Answering this, it is said, that it is "wrong understanding of the system" (Matadushtaya) i.e. to regard, that this "Brahmavaada" (see meaning above) is full of "blemish". It is said by the holy Vedas, "He is the Lord (Ishwara) of everyone! He is the protector of this Universe! He is the ruler of all beings"! In this way, in all the Upanishads also, we hear about the "controllershship" of our Lord, only, at all times! In the Upanishad, it is said, "Oh Gargi! Due to the "order" of this imperishable Lord only, the earth and space stand there at their respective places". In this Brahmasutra saying, "SA CHA PRASAASANAAT" i.e. "Through the order of our Lord, everything is functioning in an orderly way".

In other words, it is said that, "OUR LORD HAS KEPT EVERYONE UNDER HIS CONTROL THROUGH WHICH, WE SHOULD REALIZE, THAT OUR LORD ONLY IS THE "CONTROLLER". In view of this, every system of thought accepts, that it is our Lord, who is the real "controller". If the "Jeeva" were to be "all-pervasive" (which it is not), then it will not 'decline' as it will not become infused with the divinity of our Lord (Bhagawanamaya). HENCE IT IS PROVED THAT "JEEVA" IS ATOMIC IN NATURE AND IS THE "CONTROLLED" ONE! This is the truth.

नियन्ता जीवसङ्घस्य हरिस्तेनाणवो मताः ।

जीवा न व्यापकाः क्वापि चिन्मया ज्ञानिनां मताः ॥१७॥३०॥

एवं भक्तिसिद्ध्यर्थं नियमनियामकभावो निरूपितः। तत्र हेतुश्च तन्मयत्वमुक्तम्। तेन यन्मयं यत् तत्तस्य नियम्यं भवतीति फलति। एवं सति देहादिसंघाताविष्टे जीवे जडांशस्य प्रकृतिमयत्वाच्चिदंशस्य पुरुषमयत्वाच्च प्रकृतिपुरुषनियम्यतैव युक्ता न पुरुषोत्तमनियम्यतेत्याशङ्क्य परिहरति न घटत उद्भवः प्रकृतिपुरुषयोरजयोरिति।

KĀRIKA 17(30) Meaning: "It is our Lord Sri Hari, who keeps under His own control, the "Jeevas"! Through this, the "Jeeva" is regarded as "atomic" in nature. "Jeeva" is never "all-pervasive". Even the "Jnani" regards this "Jeeva" as a conscient being."

In this way, for the sake of sustaining "Bhakthi" (devotion), the nature of "controlled-controller" has been explained. The reason for this was given, as the "Jeeva" is full of the divine nature of our Lord (Bhagawanmaya). By telling like this, it was proved, that the body, the "vital air" (Prāna), the senses and the inner mind which are the "gross" parts of the "Jeeva", are originated by "Prakruti" (the primordial nature), and the "Jeeva" itself

being "primordial Purusha" i.e. a conscient being (Chaitanya), it is but natural and appropriate, that "Prakruti" should be under the control of "Purusha" (as the "gross" is always under the control of the "conscious" one), and it is not proper for the Jeeva to assume the overall "controllershship" which is the prerogative of our Lord Sri Purushothama. This doubt is removed through the following verse.

न घटत उद्भवः प्रकृतिपुरुषयोरजयो-

रुभययुजा भवन्त्यसुभृतो जलबुद्बुदवत् ।

त्वयि त इमे ततो विविधनामगुणैः परमे

सरित इवार्णवे मधुनि लिल्युरशेषरसाः ॥३१॥

VERSE 31 Meaning: "Through the "birthless Purusha" and "Prakruti" origination is not possible. "Jeeva" gets originated through the "union" of "Purusha and Prakruti". Like the bubbles in water is caused by the wind moving through water! Oh Lord! You are the cause for everyone and everything! Due to this, only in You, these "Jeevas" with various names and qualities remain merged! Like the rivers get merged into the ocean and the sweetness of all flowers get merged in honey!

श्रीसुबोधिनी: तदात्मकता तदा घटते यद् यद्रूपेणाविर्भवितुमर्हति। जीवास्तु विस्फुलिङ्गन्यायेन भवन्तीति तदात्मकता युक्ता। सङ्घातस्तु न प्रकृत्यात्मकः नापि पुरुषात्मकः नाप्युभयात्मकः उभयोरप्यजत्वेन कार्यरूपाविर्भावाभावात्। तदाह न घटत उद्भवः प्रकृतिपुरुषयोरजयोरिति। तर्हि कथं सङ्घातोत्पत्तिरिति चेत् तत्राह उभययुजा भवन्त्यसुभृत इति। उभययुजा उभययोगेन प्रकृतिपुरुषसम्बन्धेनासुभृतः संधाना देवतिर्यगादयो भवन्ति। ननु यत्केवलाभ्यां न जायते तत्तत्संयोगे सति कथं जायत इति तत्राह जलबुद्बुदवदिति। न केवलं जलेन वायुना वा बुद्बुद्धा जायन्ते उभययोगेन तु जायन्त इति तथा प्रकृतिपुरुषसंयोगेन सङ्घाता जायन्त इति न

काप्यनुपपत्तिः। किमतो यद्येवम्। एवमेतदित्याह त्वयि त इम इति। असुभृतः इमे परिदृश्यमानाः सर्वे ततः कारणात्त्वय्येव। अयमभिप्रायः, अजयोः संयोगो नेष्यते। उभयोरप्यजत्वेन व्यापकत्वेन च क्रियावत्त्वाभावात् संयोगाभावः। तादृशयोः संयोगः अघटमानः सन् भगवद्रूपो वा भगवता वा सिद्धो भवति। अद्भुतकर्मा भगवानेव भवतीति, अतो भगवदात्मकतैव सर्वेषां सङ्घातानामतो भगवत्येव ते सर्वे पर्यवसिता भवन्ति नान्यत्रेति निर्णयः। किञ्च। विविधनामगुणैरिति। एकरूपाश्चेत्सङ्घाताः भवेयुः तदा कथञ्चित्प्रकृति पुरुषात्मकतापि कल्प्येत तत्तु नास्ति। किञ्च विविधानि नामानि रूपाणि गुणाश्च परस्परविलक्षणाः सर्वेषां भवन्ति। अतस्तैर्ज्ञायते भगवत एव भवन्ति। अचिन्त्यशक्तिरनन्तमूर्तिश्च भगवनेवेति। नन्वर्वाचीनयोरपि प्रकृतिपुरुषयोः कथं नानन्तशक्तितेत्याशङ्क्याह परम इति। परम एव ते धर्मा नान्यस्येति सिद्धान्तादित्यर्थः। किञ्च। त एव तदात्मका भवन्ति ये यत्रैकतामापद्यन्ते यथा सर्वाः सरितः अर्णवे भवन्ति। अर्णवादेव मेघद्वारा उत्पद्यन्ते अर्णवे च प्रविशन्ति। ततोऽणवस्य जलात्मकस्य नद्योऽपि जलात्मिकास्तदात्मिका भवन्ति। न तु पर्वतात्मिका भूभ्यात्मिका वा। अतः सच्चिदात्मका एते सच्चिदात्मके भगवति एव प्रतिष्ठिता भवितुमर्हन्ति नान्यत्रेत्यर्थः। ननु यदि भगवदात्मकं विश्वं भवेत्तर्हि भगवति विश्वं प्रतीयेत। यस्य यस्य भगवत्साक्षात्कारो भवति तस्य तस्यानुभवे विश्वस्फूर्तिः स्यात्। ततश्चान्नीक्षापि प्रसज्येति चेत् तत्राह मधुनि लिल्युरशेषरसा इति। यथा अशेषरसाः मधुनि लीना भवन्ति तथापि भिन्नतया न प्रतीयन्ते। अयममुक पुष्पस्य रसोऽयममुकपुष्पस्य रस इति, किंत्वेकतामापन्ना मधुत्वेनैव प्रतीयन्ते तथा भगवत्यपि सर्वे सूक्ष्मरूपेण तिष्ठन्ति न तु भिन्नतया प्रतीयन्त इत्यर्थः॥

SRI SUBODHINI: From which object, the origin has taken place, the new object takes the "nature and form" of the object only, from which it has been made. The pot is made from mud, and it is termed as an "earthen" pot. In the same way, the "Jeeva", through the rule of fire sparks breaking out of a "bonfire", has got originated from "Brahman". Hence all the "Jeevas" are full of "Brahman" (i.e. of the nature of Brahman, like

the sparks of a fire). Hence, to consider the "Jeeva" as "Brahmic" in nature is indeed appropriate. This body and its constituents are not of the form of "Prakruti", as the latter is not the real basis for the body etc. (i.e. the efficient cause). The body etc. are also not of "Purusha" either, as the latter also is not the efficient cause for the body etc. In this way, the body is not of the nature of Prakruti and Purusha, as the latter is not the efficient cause for the "body". Both Prakruti and Purusha are "perishable" (Aja). Hence how does this "body" get originated? It is said here, that due to the "union" of both Prakruti and Purusha this "body" gets originated. But this "union" is not the "efficient cause" for this origination. e.g. Like in the production of grains, the union of "land and water" is one of the ordinary causes, but not the most efficient and important cause! The most efficient cause for the production of "grain" is the seed of this grain. In the same way, here also, the basic reason which is the most efficient for this "body configuration" is our Lord only (Brahman). Thus the "union" of Prakruti and Purusha is only an "ordinary" reason for this.

This "origination" is compared to the "bubbles" in water. These "bubbles" do not get originated either through water only or through the wind! Both "water" and "wind" should get to work together to originate these "bubbles". In the same way, the "union" of Prakruti and Purusha, originates the "body" as one of the causes.

Then, what is the final conclusion, if the body is not made by this "Prakruti" only? Answering this, it is said, that this body and everything else has the form of our Lord, as it's "basis", (the efficient cause) and this is

उभययोगेन तु जायन्त इति तथा प्रकृतिपुरुषसंयोगेन सद्गुणा जायन्त इति न

Brahman. It is further said, that all the beings, which we see in this Universe, “Oh Lord! are in You only, as You are their “efficient cause” (basis)”. The purport of telling like this is this: Prakruti and Purusha are birthless and all-pervasive. Through this, they lack the power of action. Hence their “union” does not take place. Hence, how can we say that “their union” has made this body possible? This is answered by telling, that the “union” of these two is not possible to take place. Even then it happened, and the reason for this is our Lord’s will and desire as this “union” is of the divine nature of our Lord i.e. this was done by our Lord only. In this way, our Lord did a “wonderful” act and that is why, He is hailed as “Bhagawan” (the Lord). Hence all “union” and “bodies” are of our Lord’s nature only, and due to this, all these end and merge only, at last, in our Lord i.e. they all get total and fulfilled in our Lord only and in no one else!

Again, through the words, “with many names and qualities”, it is said, that this “body” is also not made of one type of “name and quality”, but a “particular” name, form, quality is given to each of the bodies/objects, and all of these are seen separately. From this, we can understand, that all these have got originated from our Lord only. The reason being that OUR LORD IS THE ONLY ONE, WHO HAS UNTHINKABLE POWERS AND HAVING THE CAPACITY TO MANIFEST IN ENDLESS FORMS!

Why is both “Prakruti” and “Purusha” lack this limitless powers? On this, it is said, that our Lord is “Parama” (the “best”) i.e. He is greater than anything else. In Him, the opposite qualities of “unlimited powers”

and manifesting “endless forms” are present. These powers are never seen in anyone else. This is what is explained in the Vedas and other scriptures. It is said, that it is our Lord only who has become all these “names and forms”. All these “forms and names” eventually get merged in our Lord only. Like all the rivers finally merge in the ocean, and in this way the “waters of these rivers” represent the “waters of the ocean” only! Because, the clouds had lifted the water, and later these rivers bring back this water into the ocean only! That is why, we call the rivers as having the “Aatma of the ocean” or the “Aatma of mountain”. In this way, all the “bodies” belonging to our Lord i.e. as having the “Aatma of “Satchitaananda” (truth-consciousness-bliss) get entitled and deserving to be established in our Lord only, whose divine nature is “Satchitaananda” and not in any other place.

If this Universe is of the divine nature of our Lord (Bhagawadaatmak), the reflection of this Universe in our Lord should be there. Whosoever is able to get the actual “Darsan” (realization) of our Lord, he should also be able to experience the Universe also in Him! If this is to happen, then our Lord will not get the “desire” to create this Universe at all! This is answered by telling, that like in “honey”, the “Rasa” (sweetness) of all the flowers is present, and this “Rasa” is not seeable as “separate” and “different” (i.e. this sweetness is from rose flower, this sweetness is from jasmine flower etc.). One “Rasa” of sweetness is seen in this honey gathered by the bees from various flowers. Thus all the various types of “honey” has got merged to make one “Rasa” of sweetness called as “honey”! In the same way, our Lord also, is present, in the entire Universe, in a “subtle” form,

through which, no one can see His individual presence as divided! Hence, the experience of this "Universe" does not happen for those who get the "Darsan" of our Lord! But they experience the "bliss" (Aananda) of our Lord, who is totally "blissful" (Aanandamaya). Our Lord, for the sake of His "play" (Leela) gets the desire to manifest "outside" the Universe, which is always in a merged state, inside Him! This desire is natural and appropriate. This is the purport.

नामरूपप्रपञ्चं हि देवतिर्यङ्नरात्मकम् ।

कृष्णादेव समुद्भूतं लीनं तत्रैव तन्मयम् ॥१८॥३१॥

एवं नियम्यत्वाय भगवदात्मकता प्रत्येकसमुदायाभ्यां जीवसङ्घात-योनिरूपिता। तेनावश्यं भजनीयत्वं निरूपितम्। एवं भजनीयत्वे ज्ञातेऽपि भजनार्थं प्रवृत्तावपि भक्त्युन्मुखान् कालश्चेद्भक्षयेत् तदा भजनं कथं सिद्ध्येदिति शङ्कां निराकर्तुमाह नृषु तव माययेति।

KĀRIKA 18(31) Meaning: "The celestial deities, animals and the human beings, with their names and forms and the entire Universe have got originated from our Lord Sri Krishna. Having the nature of our Lord, all these get merged in our Lord only."

In this way, it was described, that the Jeeva and the body are both the forms of our Lord only, through which they remain under the control of our Lord. Hence, all the "Jeevas" should worship and get devotion to our Lord as He is their "controller". If the Jeeva begins to do his "devotional service", and his "intellect" gets polluted due to time (Kaala), then how will he continue to serve and worship our Lord? This doubt is cleared through the following verse.

नृषु तव मायया भ्रमममीष्ववगत्य भृशं
 त्वयि सुधियोऽभवे दधति भावमनुप्रभवम् ।
 कथमनुवर्ततां भवभयं तव यद्भ्रुकुटिः
 सृजति मुहुस्त्रिणेमिरभवच्छरणेषु भयम् ॥३२॥

VERSE 32 Meaning: “These “humans” forget You, Oh Lord! due to the reason of your “Māya” power only! (power of illusion). Due to this, these “humans” take births after births in various bodies. Understanding this, those, who are wise, because of their pure and good intellect, love and worship You as the highest! How can, then, these devotees have any fear? Only those, who have not surrendered to You, get afraid, again and again, through time (Kaala), which is symbolic of your eyebrows!

श्रीसुबोधिनी: भगवान् सृष्ट्यादौ कालं मायां च सृष्ट्वान्। ये मायया मुग्धा भविष्यन्ति तान् कालो ग्रसिष्यति। ये तु लोकान् भगवन्मायाग्रस्तान् ततः कालेन ग्रस्तानालोक्य मायापगमे निस्तारे च भगवद्भजनमेव गतिरिति ये भगवन्तं सेवन्ते तेषां पुनर्मायामोहः सर्वथा न सङ्गच्छते। ततः कालग्रासाभावोऽपि सिद्धः। यदि कथञ्चिद्भक्तिमार्गे विषयाणां विद्यमानत्वात् कदाचिन्मोहः स्यादपि तदापि कालग्रासो न भवेत्। तत्र हेतुः कथमनुवर्ततां भवभयमिति। तत्रापि हेतुः यस्मात्कारणान्तवैव भ्रुकुटिः अभवच्छरणेषु भयं सृजति। अतो भक्तिमार्गस्य सर्वथा कालनाशकत्वं मनुष्याधिकात्वाच्छस्त्रस्य कर्माधिकारादन्येषां भोगदेहित्वात् मनुष्यशरीरानन्तरमेव पुनर्नानाविधयोनिसम्बन्धः। ‘स्वर्गापवर्गयोर्द्वारं तिरश्चां पुनरस्य च’ इति वाक्यात्। अतो नृणां भ्रममित्युक्तम्। अतो ये सुधियः स्वयमपि नरत्वं प्राप्ताः यदि प्रमत्ता भवेयुः तदा पुनः कालचक्रेण हीनत्वमुत्तमत्वं वा प्राप्ताः कृतार्था न भविष्याम इति निस्तारार्थं यतमानाः तादृशं गुरुमेव भजन्ते। स च गुरुर्भगवानेव भगवानेव वा गुरुः। शक्तिद्वयं तत्रैव ज्ञातमिति प्रवर्तकत्वं भजनीयत्वं च। ननु ‘यो यच्छ्रद्धः स एव सः’ इति न्यायेन कालान्तरे तत्त्वं सिद्ध्यति। सोऽपि चेत्पुनरुत्पद्येत तदा को विशेष इति शङ्कायामाह अभव इति। भिन्नगुरुपक्षेऽपि

भगवदीयत्वात् तस्यापि भवः। ननु कियत्प्रभृति भगवद्भजनं कर्तव्यमिति चेत् तत्राह अनुप्रभवमिति। प्रकृष्टो भवो बुद्धिसहितं जन्म यदैव भगवति सद्बुद्धिर्भवति तत आरभ्यैव भगवति भावः कर्तव्य इत्यर्थः। अनुवृत्तिश्च कर्तव्यः। कालो हि बाह्यः न केवलमान्तरेण भावेन पीडातो निवर्तते अपि तु पीडयत्येव। अत एव ज्ञानिनामान्तरभक्तानां बहिर्मुखात् क्लेशः स च जडभरते वर्णितः। तेन क्लिष्टः कदाचिन्मुग्धा अपि भवेयुरिति प्रथमत एव बाह्याप्यनुवृत्तिः कर्तव्या। एवं बाह्याभ्यन्तरभेदेनानुवर्तमानान् वस्तुतः सेवकभूतान् जीवान् कामात् सेवामकुर्वतः शिक्षार्थमेव दण्डं कुर्वाणः कालः कथं भयं तेषां कुर्यात् हन्याद्वा। कालस्य भूरूपत्वं पूर्वं वर्णितम्। ननु कालेनाल्पो दण्डः कर्तव्यः ततो लौकिकभयवत्सोऽप्यल्पमिति कथं भजनं सिद्ध्येदित्याशङ्क्याह मुहुरिति। ननु कालो न दृश्यते दृष्टादेव हि लोका बिभ्यतीत्यत आह त्रिणेमिरिति संव्रसरात्मकः प्रत्यक्षः एव कालः। यस्य शीतातपवर्षाख्यास्त्रयो नेमयः तल्लोके प्रकटीकुर्वन् स्वपराक्रमं ज्ञापयतीत्यर्थः। न विद्यते भवान् शरणं येषां 'ये यथा मां प्रपद्यन्ते' इति शरणत्वेन न स्वीकृतवन्त इत्यर्थः॥

SRI SUBODHINI: Our Lord, while creating this Universe, in the first instance, created "time" (Kaala) and "Māya" (our Lord's power of illusion). Those, who will get into the "net" of "Māya" will be eaten by "time" (Kaala). For the humans, who usually get infatuated through the power of "Māya" (illusion) of our Lord, will understand, that the factor of "time" will not "eat them up", if they do not get infatuated at all! HENCE THE ONLY WAY TO SAVE ONESELF FROM "MAYA" IS TO SERVE AND WORSHIP OUR LORD! Thus, these persons, who have realized this, will serve and worship our Lord only. These devotees of our Lord never get infatuated, at any time, by this "Māya" of our Lord and these devotees also are not destroyed by the factor of "time" (Kaala). In other words, this factor of "time" cannot "eat" the devotees of our Lord, and this enables

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them from avoiding the endless cycle of “births and deaths”.

Even if these devotees, who follow this path of Bhakthi, get infatuated with alluring material objects, they do not become the “food” of time (Kaala). The reason is, that these devotees have surrendered to our Lord and serve and worship Him! How will they ever get this fear of endless cycle of births and deaths? (Bhava Bhayam). A reason for this is also given here by stating that, “Oh Lord! the factor of time, which is symbolic of your eyebrows will give fear only to those, who have not surrendered to You. DUE TO THIS, THIS PATH OF DEVOTION ALWAYS IS CAPABLE OF DESTROYING THE EFFECTS OF TIME (KAALA).”

The “authority” to do the scriptural rituals and actions has been given only to the “humans” — as all the other “beings”, except the “humans”, are intended to be the “bodies for mere enjoyment” (Bhoga) only, and they have no “authority” (or knowledge) to do any other “actions”. The purport of this is, that successively, after enjoying all the “enjoyments” in various other types of “bodies”, a Jeeva gets a “human” body, at the appropriate time. During this “human” body — sojourn, whatever “actions” he does, will determine the future “bodies”, that he will have to take! It has been said in the scriptures, that “only the human body” is the “door” to attain the heaven, liberation, birds, animals and later also the “human” body”. That is why, it is said, that only the “humans” have this predicament of “journey” through several births and deaths (this “roaming” (Bhraman) in various bodies, as per their desires and actions. HENCE A WISE PERSON, WHO HAS ALREADY SECURED A HUMAN BODY, SHOULD THINK DEEPLY, THAT

BY BEHAVING IN A EGOISTIC AND CARELESS WAY, WITHOUT DOING WORSHIP OR SERVICE TO OUR LORD, WHICH IS HIS GLORIOUS OPPORTUNITY AND BLISSFUL DUTY, HE WILL HAVE TO PASS THROUGH THE "LOWER" CATEGORY BODIES, DUE TO THE INFLUENCE OF "KAALA" (TIME). IN THIS WAY, HE WILL REMAIN UNFULFILLED! WITH A VIEW TO GET OUT OF THIS "SORROW", THE "JEEVA" DOES THE SERVICE OF HIS "GURU" (TEACHER). HE REGARDS HIS GURU AS HIS "BHAGAWAN" FOR HIS REDEMPTION I.E. THE LORD ONLY IS THE "GURU"! IN THIS WAY, HE SERVES HIS GURU AS THE LORD HIMSELF! Only, the "human" being has the deserving authority to do all these "actions" and "worship", and the strength thereof!

In the Gita, our Lord has declared that, "He who has a deep (shraddha) interest in anything, he becomes like that only" — as per this saying of our Lord, this "Jeeva" attains the same nature (Bhāva) of his "Guru". If the Guru also had to take another birth, what is then special about it or him? This "doubt" about the "Guru" has happened, due to the "non-realization" of the divine nature of the Guru, as of the same nature and form of our Lord! By using the word "Abhava" (no more birth), we are made to understand, that the "Guru is our Lord only" and hence, there is no question of any "birth" for him, at all! Even if one does not regard the Guru as the "Lord Himself" as the Guru is "belonging" to our Lord only (Bhagawadiya), through which also, there is no more "birth" for him!(ie for this Jeeva).

When and till what time, a "Jeeva" should do this service and worship? On this, it is said, that "ANUPRABHAVAM" — till one gets "a wise and

truthful intellect" in our Lord. From this time onwards, a devotee should, at all times love and be devoted to our Lord and do His service and worship!

"Time" (Kaala) is "externally-oriented". Due to this, just by having the "internal Bhaava" (nature), this factor of "time" does not mitigate, the sorrow of the "Jeeva". In fact, this factor always gives "sorrow"! Due to this only, the Jnanis and the devotees who nurture "Bhakthi" to our Lord, in their mind have been seen to have "great difficulties and pain" only on the outside! IN THEIR MIND, THEY ARE VERY JOYFUL (BLISSFUL). Like in the story of Jada Bharata, it has been explained, that he had got infatuated through the sorrow of the loss of the deer and got sorrowful externally! HENCE IT IS NECESSARY FOR A DEVOTEE, WITH A VIEW TO AVOID THIS SORROW, FROM THE VERY BEGINNING, TO DO SERVICE AND WORSHIP "OUTSIDE" TOO TO OUR LORD, AS PER THE "INSIDE" WORSHIP, WHICH HE DOES ALWAYS! In this way, that devotee is considered as the "best" and "true", who does the service and worship of our Lord, both in his "inside" and "outside". These devotees do not serve our Lord for the fulfillment of any desire. "Kaala" (time) sometimes gives "punishment" to them, only for the sake of "teaching" them. Hence this "time" does not give them the fear of the cycle of births and deaths! How then can this "time" eat these devotees up? In other words, this factor of "time" does not give the fear of repeated births to these devotees nor does it "eat" them up!

If this "time" were to give "little punishment" leading to "fear", and will this fear affect the service and worship of our Lord? This doubt is answered by

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telling “Muhuhu” (again and again) i.e. “time” gives punishment in small doses, again and again, just to remind “Oh, human being! Please do service and worship of our Lord!” Of course, the factor of “time” cannot be seen and usually, one gets afraid of that only which is seeable. On this, it is said, that the factor of “time” has three “external” forms viz. (1) Cold, (2) heat and (3) rain. These are the 3 forces of “time”. This “time” is present in the form of a “year” and in the above 3 ways, “time” shows its power and strength only to those persons, who have not surrendered to our Lord, i.e. to the non-devotees, only this factor of “time” gives sorrow and difficulties. It has been said by our Lord, in the Gita, “He who surrenders to Me, I also will serve and worship him in the same way”. In this way, our Lord looks after His devotee, who is loving and dependant on Him!

नृणां दुर्गतिमालोक्य ये सेवन्ते दृढव्रताः ।

कृष्णं तदूधकुटिः कालो न तान् हन्ति कदाचन ॥१९॥३२॥

एवं भजनमुपपाद्य योगादिना भजनं न कार्यसाधकम्। योगशेषत्वादिति स्वतन्त्रमेव भक्तिमार्गानुसारेण भजनं कर्तव्यमित्यभिप्रायेण योगपक्षं निन्दति विजितहृषीकवायुभिरिति।

KĀRIKA 19(32) Meaning: “Those devotees who on seeing the terrible plight and sorrow of the human beings, in a determined way, having become one-pointed, worship and serve our Lord Sri Krishna, are not destroyed or harmed by the factor of “Kaala” (time), which is symbolic of the eye-brows of our Lord Sri Krishna.”

In this way, after describing the way of serving and worshipping our Lord, with “love” (Prema), it is said that those persons, who worship our Lord through “Yoga” and other methods, do not meet with “success” – as this

“service and worship” of our Lord is done as “supplementary” to “Yoga”! (i.e. not the “primary” one). HENCE AN IDEAL DEVOTEE SHOULD WORSHIP OUR LORD ONLY, THROUGH THE EXCLUSIVE INDEPENDENT PATH OF “BHAKTHI” (DEVOTION). With this view, through the next verse, the path of “Yoga” is spoken as “lower” i.e. this path will not be able to confer the “desired result”, which the path of devotion can give.

विजितहृषीकवायुभिरदान्तमनस्तुरगं

य इह यतन्ति यन्तुमतिलोलमुपायखिदः ।

व्यसनशतान्विताः समपहाय गुरोश्चरणं

वणिज इवाज सन्त्यकृतकर्णधरा जलधौ ॥३३॥

VERSE 33 Meaning: “Those persons, who put efforts to stop the mind, which is like a swift-running horse, through controlling the senses and the vital air, and try to bring under his control the uncontrollable and ever-wavering mind, get tired while doing this practice (Saadhana), as this “Saadhana” is indeed very difficult and strenuous. Oh Lord! why do they get tired while getting difficulties also? The reason for this is, that these persons have not taken the refuge and surrender to the feet of the Guru! Due to this, they get embroiled into countless difficulties, like a merchant gets tossed up in the sea on a boat, which has no helmsman!”

श्रीसुबोधिनीः पूर्वश्लोके गुरुद्वारा भजनं निरूपितम्। तदेव फलपर्यवसायि। योगस्तु सर्वथा न कस्यापि सेत्स्यति। स्वतः प्रवृत्तस्य मनसः प्रतिबन्धकत्वात्। मनो ह्यसत् भगवता लब्धशक्ति ईश्वरगुरुप्रसादयुक्तश्चेत् किं योगेन, साधनेनैव कृतार्थत्वसम्भवात्। अतो लौकिका इव योगिनोऽपि संसार एव परिभ्रमन्ति न कृतार्था भवन्तीति निरूप्यते। ननु योगमार्गः कथं कृत इति चेदुच्यते॥

SRI SUBODHINI: In the previous verse, it was told, that one should serve and worship our Lord, through the Guru. This type of service and worship only will confer the desired results. The path of Yoga is not open or suitable to all persons. Because in “Yoga” the mind, which is not dependent or surrendered to a Guru, acts as an “obstruction” to the attainment of the “goal” or success. The second reason is usually **THE MIND IS UNTRUTHFUL AND ALWAYS WAVERING**. Through this, the mind by itself cannot do anything. If he gets the grace of our Lord and his Guru, then this devotee gets strength leading to his “success”. If “success” in one’s spiritual efforts could be got through the strength secured by the grace of our Lord and the Guru, then what is the need for doing Yogic practices? Thus this “Saadhana” of worship and service of our Lord, coupled with the grace of our Lord and the Guru can make the devotee attain “fulfillment”. Hence, like a “worldly” person, the Yogi also “roams” around in this “Samsaara” (of births and deaths) only. He does not get fulfilled. This is what is described in this verse.

If this is so, why this path of Yoga has been made? Our Shri Mahaprabhuji asks this “doubt” himself and gives the “answer” in the following “Kaarikas”.

अणिमादिसुखार्था ये ये चान्त्यन्तबहिर्मुखाः ।

क्लेशकार्यरता ये च तदर्थं योग उच्यते ॥१॥

परम्परासाधनं वा फलार्थं वा निरूपितः ।

योगः साक्षान्न मोक्षाय निषेधाद्व्याससूत्रतः ।

‘एतेन योगः प्रत्युक्तः’ प्रशंसार्था फलश्रुतिः ॥२॥

KĀRIKAS 1 and 2 Meaning: “Those Yogis, who desire to taste the joys of Yogic powers such as “Anima”

(becoming like an "atom") etc., those, who are always without devotion to our Lord (i.e. "externally oriented" from our Lord) and those, who regard it as "joyful" to indulge in hard tasks (penance), for these people, the Yoga system has been provided, as their way" (1)

"For those persons, who have the desire to attain the powers of "Anima" etc. this Yogic path has been provided, from time immemorial, as the "Saadhana" (path or way). Yoga cannot make one attain liberation. Yoga, of course can confer a little "bliss and joy". Sri Veda Vyaasa, in the Brahmasutras has clearly stated, that Yoga cannot make one attain liberation. e.g. the Sutra reads as "we have given through this, the answer to the Yogic path" ("YETENA YOGAHA PRAYUKTHAHA"). In this "Sutra", the attainment of liberation through the path of Yoga is negated." (2)

श्रीसुबोधिनी: अतः स्वतन्त्रयोगस्य निषेधार्थमिदमुच्यते। विशेषेण जितानि हृषीकाणीन्द्रियाणि वायुश्चरैः। अनेन प्रत्याहारपर्यन्तं सिद्ध्यतीति निरूपितम्। अन्यथा योगाङ्गेषु प्राथमिकेष्वसिद्ध्यमानेषु प्रवर्तमानस्य शङ्का स्यात्। अतो बोध्यते पञ्चाङ्गान्येव सेत्स्यन्ति नाधिकानीति बोधयति। मनसो निग्रहाशक्यत्वे हेतुमाह अदान्तेति। स्वभावत एव अदान्तम्। प्रतिनियतेन्द्रियपक्षे येषां मनः स्वभावतो दान्तं सात्त्विकप्रकृति तेषां योगः। सिद्ध्येदपीति ज्ञापितम्। येषां त्वदान्तमेव मनः तदपि तुरगरूपम्। तस्मिन्नारूढो जीवो भवति मनोविलासाकाङ्क्षी तस्य त्वशक्य एव निग्रह इति ज्ञापितम्। स्वयं च इह लोकानुसारेणैव स्थितौ इति ज्ञापितम्। स्वयं च इह लोकानुसारेणैव स्थितो यन्तुं वाञ्छति। ननु तुरगोऽपि कथञ्चिन्नियम्यते तद्वन्मनोनियमनमपि भविष्यतीति चेत् तत्राह अतिलोलमिति। प्रयत्नेन ग्रहीतुमेवाशक्यम्। ननूक्तं 'यतो यतो निःसरति मनश्चञ्चलमस्थिरम्' इति चञ्चलस्यापि निग्रहे साधनमुक्तमिति चेत् तत्राह उपायखिद इति। उपाय एवं खेदं प्राप्नुवन्ति। योगशास्त्रे ततः पूर्वं पञ्चाङ्गानि निरूपितानि। तान्येव मनसोऽतिचाञ्चल्ये साधयितुमशक्यानि। नहि

विक्षिप्तेमनस्यासनं सिद्ध्यति यमादिकं वा। अतः सर्वथाऽदान्ते योगारम्भ एव न कर्तव्यः। किञ्च। महता कालेन यमादिसाधनानुष्ठाने चित्तशुद्धौ सत्यां कदाचित्साधनान्तरं सिद्ध्येदपि तदपि नास्तीत्याह व्यसनशतान्विता इति। उत्पन्नस्य प्राणिनो विक्षिप्तमनसः प्रतिक्षणमनेकानि व्यसनानि भवन्ति। ननु प्रथमं व्यसननिराकरणाय साधनान्तरं कर्तव्यमिति चेत् तत्राह समपहाय गुरोश्चरणमिति। आदौ व्यसनापगमे गुरुरेवैकं साधनं 'एतत्सर्वं गुरौ भक्त्या' इति वाक्यात् सम्यक् त्यागः साधनत्वेनापि। गुरुसेवायां तु तेनैव कृतार्थत्वाद् योगो व्यर्थ इति भावः। ततस्तेषामुभयभ्रंशमाह वणिज इवाज सन्तीति। सांयात्रिकाः कर्णधारमप्यकृत्वा जलधावेव सीद्यमाना भवन्ति। न तु कार्येऽप्यसिद्धे गृहमागच्छन्ति। जलधित्वात्तत्र महान् क्लेशः सूचितः। तथा योगे शरीरशोधनं कृत्वा स्थितः महान्तं क्लेशमेव प्राप्नोतीत्यर्थः॥

SRI SUBODHINI: Due to this, in this verse, it is clearly stated that "liberation" is not possible to be attained through this path of Yoga in an independent way!

With a view to control the mind, the Yogis conquer, in the first instance, their "senses" and the "vital air", through the Yogic steps of Yama, Niyama, Aasan, Pranaayama and Pratyahara. If one does not succeed in any way, by practicing all these steps, then the votary of this Yogic path will get doubts about these Yogic steps and may even give up practicing them! Usually, the mind never comes under one's control. The reason for this is "by it's very nature, the mind is uncontrollable" (Adaanta). It does not remain under the control of anyone. By telling like this, it is also indicated that, as per the scriptures, the "senses and the mind" of each individual are different and separate i.e. some persons have a "Tamasik" mind, some others have a "Rajasik" mind, and others have a "Satwik" mind. Hence, the, "Jeeva" whose mind is "Satwik", may be able to control

it's mind and also succeed in this "Yoga" practice. He, whose mind is not "Satwik" is unable to control his mind, which runs amok like an unruly horse. This person rides this unruly horse and gets interested to enjoy all types of "material" pleasures. This makes it absolutely impossible to control such a mind or stop it. He then gets the desire, to make the world come under his control, in the "worldly" way, by living in a "materialistic" manner. But, like an unruly horse does not come under the control of a rider, the mind of this person does not come under his control as the mind runs faster than a horse! How come? In the Gita, our Lord has declared the ways and means of bringing under one's control the "wavering" mind. But it is also said, that one attains "sorrow and stress" also, in practicing these "ways and means" of controlling one's mind! Due to this reason only, it has been said, that even the first 5 rules of this Yoga viz. Yama, Niyama, Aasan, Pranaayama and Prathyaahara cannot be successfully completed, due to the volatile wavering nature of the mind. Till the mind is full of it's wavering nature, the Yogic steps of "Aasan or Yama" cannot be properly completed. Hence, it is said, that till the mind is quiet (i.e. when it is in it's "wavering" nature) one should not even attempt to start the practice of Yoga. If it is told, that through the efflux of time i.e. through practice done for a long period, through Yama, Niyama etc. the mind will get purified, it is said here, that this also may not happen. Why? Because, in the mind of everyone, sorrow, difficulties and problems arise continuously, every second, due to which proper Yogic practice cannot be done at particular "time". If this is so, it may be, that we should first put efforts to remove these difficulties. On this, it

is said, that the persons who practice "Yoga" give up their refuge and dependence on the feet of their Guru. Due to this, their "sorrow and difficulties" do not end at all! From this, we should understand that for the sake of: (1) Negation of "difficulties" and (2) for the successful completion of a person's "spiritual practice" the GURU IS THE MOST IMPORTANT AND "BEST SAADHAN", for achieving success in one's spiritual quest.

In the Srimad Bhagawatam, it has been said, "All this is due to the devotion (Bhakthi) to the Guru" (YETAT SARVAM GUROU BHAKTHYA). The purport of this is, that one should not do the devotion to the Guru as a "Saadhan" (way of spiritual practice), as this service to the Guru, with devotion should be an "end and goal" by itself and a spiritual aspirant will become fulfilled through this "service" only! Hence the practice of "Yoga" is considered as "useless" (waste). It is further said, "Oh Lord! (Aja) these persons get excluded both ways (i.e. lose out) i.e. (1) Surrendering to the Guru and be devoted to the Guru are not done. Through this, they do not attain the "total Aananda" (Poornaananda). (2) Through the hard and difficult Yogic practices, they get sorrow and stress also and through this, they are unable to move forward in their practice. Their situation would therefore resemble like a businessman in a boat being tossed about in the ocean without a "helmsman". Now, the businessman, having not completed his business, cannot come back home, and being tossed about in a vast ocean also undergoes, great agony. Through the practice of Yoga, they make their "bodies" slim and attain great sorrow. This is the purport.

अदान्ते मनसि ज्ञाते योगार्थं न यतेद्बुधः ।

गुरुसेवापरो भूत्वा भक्तिमेव सदाभ्यसेत् ॥२०॥३३॥

एवं भजने प्रकारानतरं निराकृत्य वैराग्यमोहापगमाभावे भक्तिर्न सेत्स्यतीति
वैराग्यमुपदिशन्त्य आहुः स्वजनसुतात्मेति।

KĀRIKA 20(33) Meaning: "The mind is not going to come under one's control! By knowing like this, a wise man should not put efforts in Yogic practices. But he should devote himself in the performance of service to his Guru, and be fully devoted to our Lord, at all times."

Except this path of devotion (Bhakthi), all the other ways are negated. Now the Vedas say that on the destruction of infatuation, without the rise of "detachment" (Vairagyam), devotion to our Lord will not be possible. Hence, through the next verse, the instruction on "detachment" is being given.

स्वजनसुतात्मदारधनधामधराऽसुरथै-

स्त्वयि सति किं नृणां श्रयत आत्मनि सर्वरसे ।

इति सद जानतां मिथुनतो रतये चरतां

सुखयति कोन्विह स्वविहते स्वनिरस्तभगे ॥३४॥

VERSE 34 Meaning: "Oh Lord! when the surrendered devotee begins to experience the realization of your Aatmic glory consisting of every type of ineffable bliss, then, for these devotees, who are fully dependent on You (i.e. taken refuge in You), what is the use for own people, sons, body, wife, wealth, house, land and other types of living beings? Nothing at all! Those persons, who do not understand this "truth" and roam around, for the purpose of enjoyment, along with their wives, sons, families, etc!, Who can give this person, any

happiness in his house which is already broken and bereft of all comfortable materials?"

श्रीसुबोधिनी: स्वजनानां प्रयोजनमावश्यक तदर्थं स्वजनानामपेक्षा कर्तव्यैव। अपेक्षापरित्यागस्तु स्वात्मस्थितिव्यतिरेकेण न भवति। अतो ज्ञानोत्तरमेव वैराग्यं स पक्षः प्रकृते नोपपद्यते। अतः प्रयोजनमङ्गीकृत्यैव साधनान्तरेण तत्सेत्स्यतीति पूर्वसिद्धसाधनान्येव निराकुर्वन्ति। यथाकथञ्चिल्लोक-सिद्धसाधननिवृत्तौ प्रयोजनं भगवता क्रियमाणमलौकिकमेव भवतीति मुख्यतुल्यमेवैतदपि वैराग्यम्। **स्वजनानामिह** लोके उपयोगः। ऐहिकप्रतिष्ठादिस्तैरेव सिद्ध्यतीति। सुतस्य परलोकोपयोगः। **आत्मनो** देहस्य तु परलोकसाधककर्मकरणार्थमैहिकभोगार्थं चोपयोगः। **दाराणां** बाधककामनिवृत्त्यर्थं सुखार्थं चोपयोगः। ततो **धनधामधराः** धनगृहभूमयः सुखस्थितिनिर्वाहकाः। एत एव असवः प्राणभूताः। एतद्विघाते प्राणांस्त्यजन्तीति। अश्वरथैरिति वा पाठः। गतिसाधनान्येतानि सुखकरणानि। अष्टविधान्येतानि यावन्तं उपकारं करिष्यन्ति स सर्वोऽप्युपकारः कोटिगुणितो भगवता क्रियते। यदि सुखमेवापेक्षते तदा स्वयमेव सुखं प्रयच्छति। यदि साधनपुरःसरमपेक्ष्यते तदा ह्यलौकिकानि साधनान्यपि प्रयच्छतीति भावः। **नृणामिति** काममयत्वं विवेकवत्त्वं च प्रतिपादितम्। ननु कदाचिद्भगवान् कुर्यात्तदा का गतिरिति चेत् तत्राह **श्रयत आत्मनीति**। यस्त्वाश्रयते तस्यात्मत्वेनैव प्रकाशते। यथा स्वस्य हितं स्वयं करोति तथा भगवानपि करोतीत्यर्थः। ननु विषयांश्चेद् भगवानपि दद्यात् तदोपस्थितपरित्यागे किं कारणमिति चेत् तत्राह **सर्वरस इति**। सर्वे रसाः कीर्त्यादयो भगवत्येव भवन्ति। एते च रसाः प्रकटा एव न तु मधुनीवाव्यक्ताः। ननु किमत्र युक्तं भगवति विद्यमाना रसाः किं भोक्तव्याः स्वसिद्धा वेति। तत्रावश्यकत्वाल्लाघवाद् भार्यादिभिः सहैव भगवद्भजनं कर्तव्यं न तु सर्वपरित्यागेनेति चेत् तत्राह **इति सदजानतामिति**। अत्र पूर्वोक्तौ न भगवान् स्वजनाश्च समतया निरूपिताः। किंत्वेते दुःखदाः भ्रमादेव सुखाभाससम्पादकाः। भगवांस्तु निर्दोषानन्दसम्पादक इति। एवं वैलक्षण्ये ज्ञाते संदेह एव नोत्पद्यते। अतो वैलक्षण्यज्ञानार्थं सुतादीनां स्वरूपं निरूपयन्ति। इत्येवं प्रकारेण **सत्** परमार्थतत्त्वं ये न जानन्ति स्वजनादेर्भगवतश्च तारतम्यम्।

रतये च मिथुनतश्चरन्ति ग्राम्यसुखाय सर्वत्र मिथुनीभूय चरन्ति। यथा स्वोपवेशनार्थं कश्चित् स्थूलं मञ्चकं नयति पथिकः। तथेमे निमिषार्धमात्ररत्यर्थं सर्वथा शृङ्खलाबद्धा इव तया सह चरन्ति। एवमतिक्लिष्टानां को वा अर्थः सुखयेत्। नह्यत्यन्तपीडितं विषयाः सुखयन्ति। स्वजनानां तु सुखजनितवार्तापि दूरे। साधनान्तरेणापि भगवतापि तेषां सुखं न भवतीत्यर्थः। नु इति वितर्कः। अस्माभिः सर्वमन्विष्टं तादृशस्य क्वापि न सुखदातोपलब्धः। किञ्च। कश्चित्सुखं दास्यतीति शङ्का न कर्तव्या। यतोऽस्मिन् जगति स्वत एव विहते पतितगृह इव विशीर्णे। तत्रापि निरस्तभगे उत्कृष्टपदार्थरहिते शून्ये अमेध्यादियुक्त इव कोवा सुखदातापि तादृशे स्थाने सुखं ददातीत्यर्थः। अत्र परित्यागावस्था अधिकरणत्वेन विवक्षिता। जगत्पक्षेऽपि भगवत्सेवकः यत्र क्वचिदपि सेवमानो वैकुण्ठे एव सेवते। न तु जगतीति ज्ञातव्यम्॥

SRI SUBODHINI: A person needs his own people (relatives) for the fulfillment of his needs and wants. This "need" is not given up, till this person establishes himself in his own "Aatma". Hence, it is necessary, that a devotee should get "detachment", (Vairagyam) before he could undertake to serve and worship our Lord. It is said in the Vedas, that the people who are called as "one's own" (Swajana) are really speaking, a "waste" (useless). Every other type of material gathered by oneself, in this world is also "destroyable" in their nature. Hence, the "result" achieved will also be likewise, "destroyable" only! Only when these "worldly" materials (Loukik) are taken out of a devotee's mind, the results to be conferred, through the grace of our Lord, will be "supernatural" (Aloukik). In this way, "detachment" has been explained as a "pre-condition" and important to serve and worship our Lord.

Of course, there are worldly benefits from one's "own" people in this world. One gets name and stature due to them, in this world. The "son" is useful for the

"other world". This "body" is useful to do "actions" preparing the "Jeeva" for it's sojourn in the "other" world, and also to enjoy happiness in this world. The wife is also useful in this way for one's happiness and to conquer one's desires. Wealth, house and land are also useful for one's comforts and stature in society. All these "instruments" have "life" in them (Praana) from the angle that, if these are not there, then one cannot "live" at all! If we were to read the word as "ASWARATHAIHI" (instead of "ASURATHAIHI"), then, the meaning would be to indicate, that all these "instruments" are there for our "Gati and Sukham" (for our progress and happiness). The word "Ratha" denotes "chariot" which indicates "progress". Hence, it indicates also comfort. All these, joined together give comforts and happiness. BUT OUR LORD GIVES AND CONFERS BENEFITS MUCH, MUCH GREATER (LIMITLESS CRORES OF TIMES MORE), IF THE DEVOTEE DESIRES FOR HAPPINESS, THEN HE GIVES HAPPINESS! BUT IF THE DEVOTEE DESIRES FOR THE VARIOUS "INSTRUMENTS" FOR HIS HAPPINESS, THEN OUR LORD IS SO VERY KIND AND LOVING IN GIVING, IN THE FIRST INSTANCE, "SUPERNATURAL" INSTRUMENTS!

By using the word "Nrinaam" (people) it is indicated that in these persons, there is both "desires" and "discrimination". If the Lord were, perhaps, not to bless the devotee with the happiness and the "instruments" of happiness, then what will He give to this devotee? This is answered by telling, that the Lord is so very kind that to those, who have surrendered to Him and have taken refuge, HE BECOMES THEIR OWN AATMA. Like a person always does what is beneficial to himself, in the

same way, our Lord also by becoming the "Aatma" confers the "highest benefit" to His devotee.

If the Lord Himself is the "giver" of these worldly materials, then why one has to renounce or give them up? This is answered by our Shri Mahaprabhuji by citing the reference in this verse — OUR LORD IS THE ONLY ONE WHO HAS IN HIM "SARVA RASA" (ALL BLISS - TOTAL BLISS) I.E. ONLY IN OUR LORD THERE IS THIS TOTAL BLISS AND FAME. AND THIS BLISS IS ALWAYS PRESENT AND MANIFESTED IN OUR LORD. It is not "unseeable" as the "sweetness" in "honey" (i.e. our Lord's bliss is "seeable"). It is therefore, wise, that we should experience and enjoy the "bliss" which is ever present in our Lord and not the "joys", which one has secured for oneself!

If it is told, that it is necessary to serve and worship our Lord and for the sake of convenience, one may live with one's wife and others, and then conduct our Lord's service and worship; Is it required to give up everyone, so that, a devotee can conduct his service and worship of our Lord? On this, it is said, that only those, who have not understood the actual "truth" say like this. It is already told, that we should not consider our Lord and our own people as "same". But usually, due to delusion, people regard their "own" people, as giving "comfort and happiness" although, really speaking, they confer only sorrow and unhappiness. THE JOY AND HAPPINESS WHICH OUR LORD GIVES (I.E. BLISS — AANANDA) IS BLAMEFREE AND A BLISS, WHICH IS EVERLASTING (SADAANANDA).

Now, the real "nature" of sons etc. is being

explained. Those persons, who have not understood the divine nature and principle of our Lord, and are also not aware of the "difference" between our Lord and the so called one's "own" people, it is these people, who for the sake of material pleasures, roam around, with their "wives". How do they "roam"? It is said, that like a person roams around keeping his "seat or bed" on his "head" (instead of using it to "sit" or sleep!), in the same way, for the sake of a fleeting momentary pleasure, like a person chained by iron chains, these people "roam" around with their wives. In this way, which "materials" can give these persons, who are very sorrowing, any happiness? For these people, who are affected very badly, no one can ever give them any happiness! It is indeed "wasteful" to expect any happiness from one's "own" people and relatives. Our Lord also desists from giving any "happiness" to those, who are dependent on various other objects for their happiness!

The Vedas have said that "we have searched everywhere, and we have found that no one can, anywhere, give any happiness". None should therefore think, that anyone else can give any happiness to oneself. Why? This Universe is filled up with broken/torn and much "lower-in-nature" objects, is full of unpalatable materials and persons, who dwell in these type of houses, filled up with such despicable materials, are deprived of any happiness or comforts, as no one will visit such houses to give them happiness.

The purport for explaining the state of "detachment" (Vairagyam) is THAT THE TRUE DEVOTEE OF OUR LORD, WHILE LIVING IN THIS WORLD, IF HE DOES SERVICE AND WORSHIP OF OUR LORD, THEN THIS "WORLD" ITSELF BECOMES THE

VERITABLE "SRI VAIKUNTAM" FOR THIS DEVO-
TEE. This is because, this devotee is able to see Sri
Vaikuntam everywhere, because he is fully devoted to
our Lord, and due to this "detachment", he does not
regard this Universe as only "Universe" - but as Sri
Vaikuntam!

पुत्रादीन् संपरित्यज्य कृष्णः सेव्यो न तैः सह ।

तत्सुखं भगवान् दाता ते तु क्लिष्टेतिदुःखदाः ॥२१॥३४॥

एवं सर्वपरित्यागेन भगवद्भजनं कर्तव्यमिति निरूपितम्। तत्र प्रथमं किं
कर्तव्यमित्याकाङ्क्षायां क्रमं निरूपयन्त्य आहुः भुवि पुरुपुण्यतीर्थसदनानीति।

KĀRIKA 21(34) Meaning: "By giving up sons etc.,
one should serve and worship our Lord Sri Krishna only.
Our Lord will give happiness to all of them. These
persons give extreme agony and sorrow during one's
difficult unhappy time."

In this way, it is clearly explained, that one should
give up "everything", and do the service and worship
of our Lord. What is the "first" thing a devotee is
expected to do in this service and worship? On getting
such a desire, the Vedas now describe the steps to
be taken in this regard - as per the following verse.

भुवि पुरुपुण्यतीर्थसदनान्यृषयो विमदास्त

उत भवत्पदाम्बुजहृदोऽघभिदङ्घ्रिजलाः ।

दधति सकृन्मनस्त्वयि य आत्मनि नित्यसुखे

न पुनरुपासते पुरुषसारहरावसथान् ॥३५॥

VERSE 35 Meaning: "Oh Lord! the water used to
wash your holy feet is capable of destroying all sins!
The humble and very fortunate sages (who have no
"pride") serve and worship your such holy feet in their
hearts. They serve only the most holy Ganga, the pilgrim

centre of Kurukshetra and the houses of their Gurus!
Even if these exalted sages put their minds, even for
once, in You, who is of the nature of permanent
happiness and bliss, then, these sages never get the desire
to live or visit those houses, where their faculty of
“discrimination” (Viveka) can, be affected (abducted).”

श्रीसुबोधिनी: आदौ भूमिसमाश्रयणं कर्तव्यम्। भूमिहिं
 भगवच्चरणारविन्दरूपा। तत्र मञ्चकपादुकादिपरित्यागेन भूमावेव निरन्तरं तिष्ठेत्।
 अनेन सर्व एव भोगा व्यावर्तिताः। ततस्तीर्थाश्रयणं कर्तव्यं
 विशेषतश्चरणारविन्दस्फूर्त्यर्थम्। गङ्गा सर्वतीर्थानां मुख्या चरणारविन्द एव
 तिष्ठतीति गङ्गातीरे चरणारविन्दस्फूर्तिः आधिदैविकपक्षे आवेशपक्षे च स्फुटा।
 तत्रापि पुरुपुण्यानि तीर्थानि सेव्यानि कुरुक्षेत्रादीनि। न केवलं तान्येव
 तीर्थानि सेव्यानि किन्तु गुरुरूपाण्यपीत्याह तीर्थसदनानीति। तीर्थानां गुरूणां
 सदनानि गृहाणि भुवि वर्तन्ते। अतस्तानि सेव्यानीत्यर्थः। ननु के ते
 इत्याकाङ्क्षायामाह ऋषय इति। ते हि मन्त्रद्रष्टारः। तदुद्धारकालौकिकप्रकारं
 जानन्ति अतस्तेषु गत्वा मन्त्राद्यलौकिकं भगवद्भजनसाधनं शिक्षणीयमित्यर्थः।
 ननु तेषु को विशेष इति चेत् तत्राह विमदा इति। मदो गर्वः येन स्वपरज्ञानं
 न भवति। अनेन ऋषीणामभिज्ञानमपि निरूपितम्। ननु केवलं मदाभावे
 सात्त्विकाः कर्मिणोऽपि सेव्या भवेयुः देवतान्तरोपासका वा तत्राह ते पुनः
 भवत्पदाम्बुजहृदो भवन्ति। तेषामन्तर्बहिर्माहात्म्यं निरूप्यते। अन्तस्तेषां हृदये
 भगवान् भवति भक्तिमार्गप्रकारेण बहिश्च ते भगवदाज्ञाकारिणो भवन्ति॥

SRI SUBODHINI: Those, who are really enthusi-
 astic and zealous to do the worship of our Lord, should,
 at first, stay at such a holy place, to which they are
 surrendered to i.e. the “earth” is the holy feet of our
 Lord! Hence, a devotee should sleep only on the ground
 and not on a “cot”, and should not also wear “chappals”
 (shoes) i.e. one should walk with feet naked. From this,
 it is also indicated, that one should give up the enjoyment
 of various objects and materials. Then only, the devotee

will have the "inspiration" of the holy lotus feet of our Lord. Hence, one should live in holy places, as this is the right action. Among the holy places, the most important is the Ganges river, as she always adores the holy feet of our Lord. Hence, on the banks of the Ganges river, one gets the "inspiration" of our Lord's holy feet. This staying near this holy river is both divine and capable of one getting blessed with the "ingress" (Aavesa) of our Lord.

[NOTES: (1) While living on the banks of the Ganges river, the "Darsan" of celestial deities takes place in their "real" forms. This is the "divine" part. In fact, the Ganga river had given her own "Darsan" in a "form" to the king Bhageeratha. This "divine" vision of Ganga river is really the form of our Lord only — LEKH.

(2) Due to the power of the dust of the holy feet of our Lord Sri Krishna, the "waters of the Ganga river" has got the "ingress" of our Lord Sri Krishna. That is why, the Ganges river is hailed as a "holy place". In this verse also, the word "holy place" (Theertham) has been used twice - LEKH.]

By taking recourse to a holy place like Kurukshetra one should serve our Lord. and these places should not be used or served thinking that they are mere "holy" places only but these places are also one's "Guru" (teacher) also. These holy places like Kurukshetra are considered as the "houses of Gurus" on this earth. Why? By living there, a person's "ignorance" of the heart gets mitigated (removed). In the same way, the houses of one's "Guru" are to be served also. They are also situated on this earth only. Who are these Gurus then?

On this, it is said, that these Gurus are the sages, who are the “seers of sacred chanting” (Mantradrashṭa). These sages are aware of the “supernatural” ways of using and chanting these holy Manthras. Hence, a devotee should go to them, and learn about the supernatural ways of doing service and worship of our Lord.

What are the special qualities in these sages? They are hailed in this verse as “Vimadaha” – without any “pride”. Being “non-egoistic”, they are bereft of “mine” and “the other”. Hence, they are “Jnanis” (sages of divine knowledge). It is also asked here, that as to whether, just by the sages not having any “pride”, doing their “Satwik” action of worshipping various celestial deities, are these sages also to be considered also as worthy of being served? Answering this, it is said, that not only, they are without any “ego”, they, along with this virtuous quality, have also worshipped our Lord’s holy feet in their hearts! In this way, their glory, of both “inside and outside” has been described. In their “inside”, our Lord adores their heart, as per the path of Bhakthi and in the “outside”, these sages live as per the “orders” of our Lord! How do they obey the orders of our Lord? This is explained in the following Kaarika.

सर्वलोकोपकारार्थं कृष्णेन सहितास्तु ते ।

परिभ्रमन्ति लोकानां निस्ताराय महाशयाः ॥

KĀRIKA Meaning: “With a view to help everyone, and with a view to enable everyone to attain “liberation”, they roam to all places, along with our Lord Sri Krishna.” (i.e. these Mahatamas)

श्रीसुबोधिनी: अत एव सर्वेषामघं भिनन्ति यदङ्घ्रिजलं तादृशं येषाम्। ततस्तच्चरणारविन्दजलेन पापक्षयः। तदुपदेशेन तद्धृदयस्थभगवच्चरणारविन्दं संक्रामतीति सूचितम्। ननु तत्सेवायां कृतायां भगवति च हृदये

निविष्टे यदि शीघ्रमेव देहपातो भवेत्तदा न काचिच्चिन्ता। यदि विलम्बः तदा कालादिना बुद्धिभ्रंशे पुनर्गृहासक्तिः स्यात् ततः कृतं सर्वं व्यर्थं भवेदित्याशङ्क्याह दधति सकृन्मन इति। ये गुरूपदेशादिना त्वयि सकृदपि मनो दधति। यथा कामिनां स्त्रीविशेषे सकृच्चित्तं तत्सर्वथा अननुभूय न निवर्तते। तथा स्नेहे जाते भगवद्रसाभिनवेशे यदा भगवति चित्तं भवति तादृशः कदाचिदपि गृहं न सेवते। अदृष्टपूर्वः सेवेतापि दृष्टपूर्वस्तु न सेवत एवेत्यर्थः। ननु तादृशः पूर्णार्थः गृहेऽपि समागतः भगवन्तं न त्यक्ष्यतीति गृहे समागते को दोष इति चेत् तत्राह पुरुषसारहरावसथानिति। विवेकधैर्यादिकं पूर्वावस्थां च सर्वमेव गृहा हरन्तीत्यर्थः॥

SRI SUBODHINI: Hence, these sages “wash away” the sins of people, through the water used to wash their feet, which is capable of removing all the sins. These sages are aware of the supernatural ways of destroying the sins of devotees. Through their “instructions”, the holy lotus feet of our Lord, which are firmly established in their minds, come to occupy the inner mind of the hearers also. This is also indicated.

When our Lord comes into the heart, on the performance of service to these sages, even if the body was to die suddenly, there is no cause for anxiety at all!

Is it that, due to influence of time (Kaala), when the body is alive for a long time, there is the possibility of the intellect getting destroyed? This may also lead to “attachment” to one’s home, and will it be due to this, that all the service and worship, done till now, will go as waste? This doubt is removed by telling that, the devotee who has, through the instructions given by the Guru, put his mind “even once” in You, Oh Lord! will get pure love for You, and after the rise of this love, these devotees will get attached to You only!” Through

this “attachment”, one’s “mind” gets established in our Lord through which, they would, again, never seek the refuge of their “homes”. Like a lustful man gets attached to a woman, and he does not leave her till he gets her to be enjoyed, in the same way, if one gets his mind attached to our Lord, even once, then, this devotee will never leave our Lord, and again get attached to their “homes”. He, who has never meditated on our Lord, in his mind or experienced Him, may be perhaps tempted to enjoy their “homes”, but the devotee who has been blessed with the “bliss” of our Lord, never will wish to live in their home again!

He, who after attaining the “bliss” of our Lord has become “fulfilled”, even if he comes back to his home, he never leaves his “love” for our Lord. When this is his actual state of mind, is there any blemish for him to stay in the house? On this, it is said, that this “house” is capable of “destroying and abducting” all the virtues of “discrimination – courage” etc. which the devotee had, with great pain, gathered into himself. But this is not applicable, in the case of a true “devotee” of our Lord!

परिभ्रमन् तीर्थनिष्ठो गुरुलब्धहरिस्मृतिः ।

न सेवते गृहान् दुष्टान् सद्धर्मात्यन्तनाशकान् ॥२२॥३५॥

एवं सर्वप्रकारैर्भगवद्भजननिरूप्य सम्यग्मार्गानुसारेण स्थिरीकृत्य भजनीयनिर्द्धारार्थं यतमानाः सच्चिदानन्दो भगवान् भजनीय इति वक्तुं लोके सच्चिदानन्दा धर्मा एकत्र न सन्तीति किं वक्तव्यम्। प्रत्येकमपि क्वचिदपि धर्मा न सन्तीति कथनार्थं षड्भिः श्लोकैः द्वाभ्यामेकैकस्य लोके जडे सत्त्वम्। चेतने चित्त्वं स्वर्गादावानन्दत्वं च नास्तीति निराकुर्वन्ति। तत्र प्रथमं द्वाभ्यां जगति सत्त्वं निराक्रियते अन्यथा भगवानेव सन्नित्यर्थो नोपपद्येत। भजनीयनिर्धारि गौणसत्त्वस्याप्रयोजकत्वात्। ज्ञानार्थं दोषाभावार्थं वा तदुपयोगः। असत्सेवया पूर्वं नाशो निरूपितः। सत्सेवया कृतार्थता च। यदि जगत्त्यपि

सत्त्वं स्यात् तदा तत्रापि भजनं भवेत्। भजने वा दोषो न स्यादिति। तदवश्यं निराकर्तव्यम्। तत्र जगतः ये सत्त्वं वदन्ति तन्मतं वादमुद्रया निराकुर्वन्ति तत्रैवं संशयः।

KĀRIKA 22(35) Meaning: "The devotee who is devoted to the holy places, always travels to various holy places. The devotee, who has got the knowledge about the remembrance of Sri Hari from his Guru, does not, any more, serve or live in such houses, which are wicked in nature, and also destroy, totally, one's righteous virtues and qualities."

In this way, after emphasizing, that one should serve and worship our Lord only, in every way, as per the path of devotion, a question is asked as to whose service and worship should be done? It is said that **OUR LORD ONLY, WHO IS SAT-CHIT-AANANDA IS TO BE SERVED AND WORSHIPPED!** But in this world, this quality of "Satchitaananda" cannot be seen at all in any person or object. As this is the case, even with reference to one of these three "qualities" of our Lord, the Vedas now make this more clear in the following 6 verses. 2 verses each are used to describe each of these 3 virtues ($3 \times 2 = 6$).

In the "gross objects", the quality of "Satwa" is absent i.e. this quality has "disappeared" in the gross objects! Due to this, "gross objects" are called as "Asat" or "non-truthful". In the "consciousness", there is the absence of, "knowledge" (Jnana) i.e. even though the "Jeeva" is of the form of "knowledge" (Jnana) this quality of "knowledge" has "disappeared" in the Jeeva. That is why, the "Jeeva", is called as "Ajna" (ignorant). In the heaven (Swarga) and other places, there is no "bliss" as a quality. Due to this, the negative qualities of

jealousy, envy, pride etc. are prevalent in the heaven also. Hence, even this "heaven" cannot be served i.e. not deserving to be lived. Due to all this, the Satwa etc. of all these viz. the gross objects, the "Jeeva" and the heavens are negated.

Through the first two verses, the quality of "Satwa" in this world is negated. If this was not done we would not be able to sustain the truth, that it is OUR LORD ONLY, WHO IS THE TRUTH (SATHYAM). The "Satwa", which we see in this world is "lower" in nature (Gauni) and is not useful for the realization of our Lord. But this "lower" category "Satwa" is useful for attaining "Jnana" (knowledge) and for the eradication of one's "blemish" (Dosham). It has been already told, that by serving the "Asat" (non-truthful), one gets destroyed, and by serving the "truth" (Sat) one becomes successful in one's spiritual pursuit. If, in this world also, there is this full and important "Satwa" quality present, then even this world would deserve to be served, and there would not be any "blemish" in such service and worship of this world. But being not so, we should negate the "Satwa" quality in this world. Those proponents, who speak about the "Satwik" nature of this world, It is said that their "system" should be rejected, through the methodology of "question - answer". The "doubt" on this issue is being raised through the next verse.

सत इदमुत्थितं सदिति चेन्न नु तर्कहतं

व्यभिचरति क्व च क्व च मृषा न तथोभययुक् ।

व्यवहतये विकल्प इषितोन्धपरम्परया

भ्रमयति भारती त उरुवृत्तिभिरुक्थजडान् ॥३६॥

VERSE 36 Meaning: "If it is told, that this Universe has got originated from "truth", then it is "truthful". But in this way, it is not "truthful" either! Because logic cannot prove this, and wrong understanding can take place and sometime, this can become "false" also. If it is told, that this Universe is totally "truthful", even then it is not so. For the sake of worldly action, this "thinking" has been adopted through "blind tradition". Oh Lord! Your Vedic words, in this way, have put those attached to actions in "delusion" through diverse thoughts."

श्रीसुबोधिनी: यदस्य जगतः सत्त्वमुच्यते तत्किं प्रतीत्यनुरोधात् आहोस्विद्व्यवस्थापकं कारणमस्ति आहोस्वित्प्रमाणमस्तीत्याशङ्क्य निराकुर्वन्ति। प्रथमतः कारणवशादस्य सत्त्वमिति पक्षो निराक्रियते। तदा जगतः सत्त्वं अनुमानात्सेत्स्यति। तत्र पूर्वपक्षे अनुमानं इदं जगत्सदेव सत उत्पन्नत्वात्। यो यादृशादुत्पद्यते स तादृश एव भवति। यथा सुवर्णादुत्पन्नं कुण्डलं सुवर्णमेव भवति। तथा ब्रह्माणोऽप्युत्पन्नं जगत्सदेव। 'कथमसतः सज्जायेत' इति श्रुत्या सतः कारणत्वे कार्यमपि सदेव भवतीति निरूपितम्। तद्दूषयति इति चेन्नेति। दूषणे प्रमाणं दूषणं चाह। नु इति वितर्कः। अनेन तर्कबाध उक्तः। यतः पूर्वपक्षिणापि व्याप्तिबलं प्राप्तेन तर्कणैव पदार्थो निर्णीयते तर्कः शङ्कावधिरिति तदेवाह तर्कहतमिति। अयमर्थः यज्जगति सत्त्वं साध्यते तत्कारणसत्त्वमेव कार्यं समायातीत्युच्यते। आहोस्विदारम्भन्यायेन कार्यं सत्त्वान्तरं जन्यते। तत्र नाद्यः पक्षः साधीयान्। यतस्तर्केण हन्यते। यदि कारणसत्त्वं कार्यं समागच्छेत्। कारणमसत्स्यात् स्वनाशे आशङ्क्यमाने कार्यमपि न जनयेत्। अतः स्वसत्त्वनाशशङ्क्या भगवान् जगदपि न कुर्यात्। नापि सत्त्वलक्षणो गुणः क्वचित्कारणे स्थितः कार्यं समागत इति आवयोः संप्रतिपत्तिरस्ति तस्माद्बहुतर्कपराहतत्वात् न कारणसत्त्वं कार्यं समायातीत्यर्थः। अथ द्वितीयः पक्षः सत्त्वान्तरमारभ्यत इति। तदप्यसत्। व्यभिचारित्वात् सतोऽप्यङ्गाद्वेनः असन्नेव जातः। न च वक्तव्यं तत्रासदंशः सङ्घाते स्थित इति। तथा सति तावन्मात्रमेव कार्येऽप्यसत् स्यात् न तु स्वभावादिसिद्धिरिति। ननु बीजे स एव संक्रान्त इति चेत्तर्हि ततः पृथोराविर्भावो न स्यात्।

तस्मात्कार्यकारणयोर्वैलक्षण्यात् न कारणसत्त्वेन नियमेन कार्ये सत्त्वमुत्पाद्यते। ननु कारणमात्रं कार्ये सत्त्वमुत्पादयति किंतु समवायिकारणमेव। बीजं तु निमित्तकारणम्। तत्र योनिदोषात्स्वभावदोषाच्च स तथा जातः। बीजं तु गुणभूतमपि बलवता दोषेणा तिरोहितम्। समवायिकारणं तु तत्तदवयवा भिन्ना एवेति न व्यभिचार इति चेत् तत्राह **क्व च मृषेति**। शुक्तिकातः भ्रान्तप्रतिपन्नं रजतमुत्पद्यते। शुक्तिकायाः सत्त्वेऽपि न तत्सत्यं भवति शुक्तिकाश्रयत्वात् तद्रजतस्य शुक्तिकैव समवायिकारणं तस्माद्व्यभिचारः सिद्धः। ननु न केवला शुक्तिस्तत्रोपादानं किंतु दोषसहिता। चाकचक्यादिदोषाद्विशेषादर्शनसहकृतात्तद्रजतं जायते। न तु केवलाश्रयात्। ननु तथापि एकांशेन रजत सत्यं स्यान् न तु सर्वथा असत्यं तदाह नेति। ननु सदंशो दोषवशात्तत्र तिरोहित इति चेत् तर्हि प्रकृतेऽपि तथा प्रतीयताम्। मनोदोषेण जगदन्यथा प्रतीयत इति। अन्यथा जगत् सच्चिदानन्दरूपेण कथं न भासते। किञ्च न केवल ब्रह्मकारणवाद एव सर्वत्र वक्तव्यः किंतु प्रकृतिपुरुषकारणवादोऽपि अत उभययोगात् जगत् सदसदात्मकं न केवल सदित्यर्थः। एवं हेतुं स्वरूपासिद्ध्या व्यवहारेण च दूषयित्वा हेत्वन्तरमाशङ्क्य निराकुर्वन्ति व्यवहृतये **विकल्प इषित** इति। इदं जगत् सत् सत्त्वेन प्रतीयमानत्वात्। ब्रह्मवदित्यनुमानं तदपि दूषयन्ति **अयं विकल्पो विशिष्टकल्पना** जगतः सत्त्वरूपा प्रातीतिकी न तु परमार्थरूपा प्यवहारमात्रत्वेनापि प्रतीतिसिद्धौ वास्तवसत्यत्वकल्पनायां प्रयोजनाभावात्। नन्वनादिरयं संसारः सर्वेषां चात्र सद्बुद्धि अतो ज्ञायते सदेवेति तत्राह **अन्धपरम्परयेति**। अन्धपरम्परापि परम्परा न चात्र चक्षुष्मत्परम्परेति प्रमाणमस्ति। प्रत्युतमहतां बुद्ध्या असेदेवदमित्याभासते। ननु वेदानुरोधाज्जगतः सत्त्वमङ्गीक्रियते तत्राह **भ्रमयति भारतीति**। भारती वेदरूपा त्वदीया वाणी **उक्थजडान् कर्मपरान् भ्रामयति**। भ्रामणप्रकारस्तु द्वितीयस्कन्धे निरूपितः 'वेदोहि ब्रह्मगतमेव सर्वमाह लोकः परं भ्रामयति जगद्गतम्' इति। क्रियासक्ताः पदार्थान् न विचारयन्तीति **उक्थजडा** उक्ताः॥

SRI SUBODHINI: There is a doubt on this issue. Some people say that this "Universe" is "Sat" — truthful. But this opinion is given, as per the perception of those, who say this. Is there any deciding reason for

this or is there any evidence for this? Thus, after raising a doubt, these doubts are removed, and this "view" is also negated — as follows.

The "truthful nature" of this Universe is based on "Anumaana" (logical reasoning). This "view" is at first negated. The logical reasoning is that, this Universe also is "truthful"! Like the "earrings" are also "gold" only, as they are made out of "gold". In the same way, as the Universe has got originated from "Brahman, it is also "truthful", as Brahman is the "truth"! In the Vedas, it is said, that "How can the "truthful" ever get originated from "untruth"? Hence, when the "cause" is truthful, then the "result" also should be "truthful" — as the "truthful" cannot get originated from "untruthful" factors.

Condemning this "view", the "logic and evidence" for this "refutation" are being given. It is said here, through the use of the syllable "Nu" (yes, indeed) that "there is some lacuna in your reasoning and argument i.e. the "logic" given by you is not able to support, and uphold the view given by you, and hence your "view" is "false"! But only through "logical reasoning", doubts can be removed, as only a "thorn can remove another thorn". In reality however, only the holy Vedas can be treated as the true evidence, and whatever is told in the Vedas is the true system of thought and knowledge also!

Whatever "Satwa" is seen in this Universe, is it the same "Satwa" which is in "Brahman", which has got manifested in this Universe? We have already seen the fact, that it is not true, that whatever is in the "cause" has now come into the "result" — as this cannot be sustained through proper reasoning — hence false! If we

are to accept this view, that the "Satwa" of the "cause" has come to play in the "result", then this "cause" will be rendered "untruthful" i.e. there will not be a "reason or cause" at all! In this way, this "cause" is doubtful, that it may itself get destroyed in the process of creating a "result". Hence it will never ever attempt to originate a "result"! Thus, our Lord, doubting that He may Himself get destroyed, may not create this Universe at all!

But, as this Universe is being seen actually by everyone, through their "eyes"; then what other logical reasoning is required to sustain and prove the truthful nature of this Universe? On this, it is said, that the "Satwa" quality, which is in the "cause", has come into the "result" (Kaaryam – this Universe). But this sort of "knowledge" never dawns in our mind, or has it ever dawned? Due to this, through much reasoning, we can deduce, that this Universe is "untruthful", and through this we may also see the point, that the "Satwa" in the "cause" has not come into the "result". Hence, the first argument given is proved to be "false".

As regards the second argument, that this "Satwa" gets originated in the "task" (result) itself, can also be considered as false. In fact, we have the instance of the wicked Vena getting originated from the truthful king Angha! We cannot say either, that this "wicked and bad element" was already there in the "body" of king Angha, and hence the wicked Vena got originated! If this is so, then the "task" (result) itself i.e. the "body" is "untruthful", or it's entire nature as "blemishful" will be proved!

If it is told that, in the "Veerya" (power) itself of Vena, there was "blemish", then how come the noble and

great Prithu got originated from Vena, who was wicked? Hence, it is not right to conclude, that due to the differences in the "cause" and "result", the "Satwa" in the "cause" will always come to be reflected on the "Kaaryam" (result) or it is not a rule either, which will be always true!

"Satwa" is originated only through "equally efficient" reasons. The "seed" is only an "instrumental" cause. Hence, due to the "blemish" in the "Yoni" (body — carrier) or in the "nature", (Swabhāva) the "wicked" Vena got originated. The "seed" was virtuous, but due to the "blemish" of the "body", the "virtues" of the original seed got "disappeared". In this way, the "virtue" (Guna) of the "seed" did not come to get reflected in the wicked Vena! An example is given here, by our Shri Mahaprabhuji, to emphasize the "false" nature of wrong perception when He says, that the "sea shell" is seen by a "deluded" person only as like "silver". The "sea shell" is indeed "truthful", but the "originated silver" is false. Thus, the basis of the "untruthful" silver is the "real sea shell". Hence, the "sea shell" is the efficient "cause" for "silver". Thus this "wrong" understanding takes place!

We have established above the "wrong" understanding. Even then, the first proponent's argument to reinstate his "view" (as told before that, "Satwa" from the "cause" is reflected always in the "result") should be considered. He says, that this sea-shell is not the "basic" reason for silver, but both the sea-shell and the "seeing of it's shining nature due to sunlight" are the reasons for considering it as "silver". Hence, "silver" can be considered as "half-truth" and not treated as fully "untruthful"! What is the "blemish" or defect in this

argument? This is shown through the words “NA TATHA” (not there) viz, that in this Universe, there is no “division” between the “Satwik parts” and the “non-Satwik parts”, and the “entire” configuration is “false” (i.e. there is no half-truth or half-false). If it is told, that in the silver, which is seen in the sea-shell, the “part” of “Sat” (truth) has got disappeared, due to “blemish”, and that is why, such perception is seen in all these objects. Hence, one should accept that in this Universe, also, due to the desire of our Lord, the factor of “truth” has got disappeared, through which, the Universe also looks as “untruthful”. This is the reason for telling like this.

This Universe looks like “truthful” entirely due to the “blemish” in one’s mind. If there is no “blemish” in the mind, one would be able to see this Universe as the manifestation of Sat-Chit-Aananda! Especially, we know THAT ONLY BRAHMAN IS THE CAUSE FOR THIS UNIVERSE. But it is also said, that both “Prakruti and Purusha” are also the reasons for the origination of this “truthful” and “untruthful” perceptions also! Up to now, we have restated the arguments of the first proponent (original argument).

We have, up to now proved this “reason” to be false, both from the point of viz view of: (1) the “nature” being wrong and (2) blemish in “activity”. Now, another “reason” is raised, and this also is negated. Like it is told, that this sort of “thinking” (Kalpana) has been adopted, so that our worldly activities can be performed without any obstruction. This Universe is “truthful” (Sathyam), as it is perceived from it’s basis of “truth” (our Lord). The first proponent, gives this reasoning to prove the “truthful nature” of this Universe, by telling

that this is like "Brahman". It is said, that this "logical conclusion" also is wrong!

The "truthful" nature of this Universe has been made through the special thoughts of one's mind and hence this idea is a reflected one and not real! This "thought" is used or made, for the sake of worldly activities only, and to regard this as "truthful thought" will be useless. The "truth" is being reflected, and due to this, to regard the "reflection" as truthful, is a false untruthful idea e.g. like the silver in the sea shell does look like real, but we all know, that this is not the actual "truth". IN THIS WAY, WHATEVER IS THOUGHT OF BY THE MIND, IS NOT TRUTHFUL FROM THE VIEW POINT OF THE "HIGHEST TRUTH" (PARAMAARTHA).

This Universe is "beginningless". Everyone has this faith in their intellect and hence, it can be called as "truthful". Answering this view, it is said that "this view is blind tradition" i.e. those who see this Universe as "truthful" have no "eyes" (blind), and those who have the "eyes" of "Jnana" (knowledge) regard this Universe as "untruthful".

Through the sayings of the Veda and the scriptures, the "truthful" nature of this Universe has been accepted. If this is told, then the answer is given, through the words used in this verse viz. "The Vedas through their words "delude everyone" (BHRAMAYATI BHAARATI). "Oh Lord! the Vedas, which are your words, put into "delusion" the gross persons, who are addicted to "action" (Karma)." The way, this delusion is created has been clearly stated in the second canto. The Vedic sayings are symbolic and of the divine form of our Lord Sri Hari.

All of these sayings are related to the highest truth of Brahman. By not understanding this clearly, the people regard all the worldly materials/objects as being related to Brahman and this "misunderstanding" is the cause of "delusion". Those, who are wedded to "action" (Karmishta) are attached to their power of action only, and in this way, they get away far from "Jnana" (knowledge). Due to this, these "deluded" persons, do not think about the "real" nature of all objects, and that is why, these people are termed here as "gross-action-oriented".

सदबुद्ध्या सर्वथा सद्भिर्न सेव्यमखिलं जगत्

भ्रान्त्या सदबुद्धिरत्रेति सन्तं कृष्णं भेजदबुधः ॥२३॥३६॥

ननु जगतः सत्यत्वं मास्तु। तेन विशेषतः सेवमाना न सेविष्यन्ति। ये तु पुनः स्वभावतः सेवन्ते तेषां निषेधः केन वा सिद्ध्येत्। सत्त्ववद् असत्त्वस्यापि जगत्यभावात्। यथा सत्त्वमस्य साधयितुं न शक्यं तथा असत्त्वमपि तैरेव हेतुभिः। तस्माज्जगत्सदसद्विलक्षणमेवास्तु ततस्तत्सेवायां न गुणो नापि दोषः। ततो जगत्परित्यागः कथं सिद्ध्येदित्याशङ्क्याह न यदिदमग्र आसेति।

KĀRIKA 23(36) Meaning: This Universe is "truthful". Understanding in this way, the noble persons should not serve this Universe. The intellect which regards this Universe as "truthful" has been affected by "delusion" (i.e. due to delusion in one's mind only, this "Universe" is seen as "truthful"). Hence, one should serve and worship our Lord Sri Krishna only as the "truthful" one (i.e. only the truthful Sri Krishna should be served and worshipped).

Let this Universe be not "truthful"! Due to this, those, who serve and regard this Universe as "truthful" may give up this view, and desist from treating the Universe as "truthful". But those, by their very nature

regard this Universe as "truthful", do not care to think or examine closely, as to whether this Universe is truthful or not! Who will be able to stop them? Especially when, in this Universe, there are factors, which show it as both truthful and untruthful! It is also said, that there is no gain or harm in this either. (In treating the "Universe" either way). When this is the actual situation, how can anybody give up this Universe? The following verse, removes this doubt.

न यदिदमग्र आस न भविष्यदतो निधना-

दनुमितमन्तरा त्वयि विभाति मृषैकरसे ।

अत उपमीयते द्रविणजातिविकल्पपथै-

र्वितथमनोविलासमृतमित्यवयन्त्यबुधाः ॥३७॥

VERSE 37 Meaning: "This Universe was not there before it's creation, and it will not remain after it's dissolution. Oh Lord! only in the middle, this Universe is construed as shining in You, who is of the unique blissful nature. Hence, this Universe is also false. Hence, those persons are considered as foolish, who speak of this Universe as truthful manifestation of the highest truth of Brahman, although it is only a product of mental imagination."

श्रीसुबोधिनी: यद्यसत्त्वसाधकमत्र न भवेत् तदैवं वक्तुं शक्येतापि। असत्त्वसाधकं तु वर्तते। इदं जगदसत् कादाचित्कत्वाद् यन्नैवं तन्नैवं यथा ब्रह्मेति। केवलव्यतिरेकी हेतुरस्तीति निरूपयति न यदिति। कादाचित्कत्वमेव निरूप्यते। यद्यस्मादिदं जगदग्रे सृष्टेः पूर्वं नास। न वा अतो निधनात्प्रलयानन्तरं च भविष्यति। अतो मध्ये कदाचिदेव जातं तेन ज्ञायते असदिति। यद्धि सत् तत्कालत्रयेऽपि भवति। नहि सत् कदाचिदसद्भवति अन्यथा कदाचिद्घटोऽपि पटः स्यात् तस्मादान्तरालिकत्वाद् असज् जगत्। नन्वेन हेतुना सत्त्वाभाव एव सेत्स्यति न त्वसत्त्वम्। व्यतिरेकिणापि तदभाव एव साध्यते न तु

धर्मान्तरमिति चेत् तत्राह अनुमितमन्तरा त्वयि विभाति मृषेति। इदं जगन्मृषैव भाति। तत्र हेतुस्त्वयीति। यद्धि यस्मिन् विद्यमाने अतिरिक्तं भासते तत्त्वेन तन्मिथ्येति सिद्धम्। यथा शुक्तिकायां रजतं तथा सर्वमिदं ब्रह्मश्रुत्या ब्रह्मविद्धिश्च निर्णीतम्। तथापि यदन्यथा भासते जगत्त्वेन तन्मृषैव भवितुमर्हतीत्यर्थः। हेत्वन्तरमप्याह अनुमितमन्तरेति। प्रत्यक्षे तु रजतं न दृश्यते इन्द्रियार्थसन्निकर्षस्य शुक्तिविषयत्वात्। नहि रजतेन सह सन्निकर्षोऽस्ति। सतोरेव संयोगात्। 'सत्संप्रयोगे पुरुषस्येन्द्रियाणां बुद्धिजन्म तत्प्रत्यक्षम्' इति प्रत्यक्षलक्षणमृजतं तु तदनन्तरं बुद्ध्या जन्यते विषयीक्रियते च। तत्र सा बुद्धिरेव करणम्। तेन ज्ञानकरणकं ज्ञानमनुमानमिति रजतमनुमितिविषयो भवति। किञ्च। अन्तरा विभाति। इन्द्रियार्थयोर्मध्ये भाति तन्मृषा। तथात्रापि प्रमातृचैतन्यब्रह्मचैतन्ययोर्मध्ये जगद्भातीति। यादवदेतयोर्न सम्यक् परीक्षा तावत्प्रतिभासते। अतोऽन्तरैव विभाति। एतस्मिन्नुभयस्मिन् विचारिते तत्त्वमसीति वाक्ये अवगते पश्चात्सर्वत्र ब्रह्मैव भासते। किञ्च। एकरसे त्वयि यत्रानाप्रकारेण भाति तन्मृषैवेति ज्ञातव्यम्। यथैकस्मिन् चन्द्रे द्वैतप्रतीतिभ्रान्त्या। ननु तथाप्यसत्त्वं कथं सेत्स्यति नह्यसतः प्रतीतिरस्तीति चेदत आह अत उपमीयत इति। असत्सादृशयाज्जगद- सदित्युपमीयते। यथा द्रविणजातिविकल्पमार्गैः पदार्था उपमीयन्ते यथा गोसदृशो गवय इति वाक्यं श्रुत्वा अरण्ये गवयं पश्यन् सादृश्यं वाक्यावगतं स्मृत्वा तद्गवये पश्यन् गवयोऽयं गोसदृशत्वादिति मन्यते। द्रविणानां गवादीनां या जातिः गोत्वादिस्तासां विकल्पोऽवान्तरभेदः स एवोपमाने मार्गः अन्यथा गौरित्येव प्रतीयेत। एतस्मादेव विशेषान्नानुमानविषयता। वहिस्तु व्याप्त्यादौ सर्वत्रैकजातिरेव। सादृश्यज्ञानं तु भिन्नजातीयं ज्ञापयति। तथा ये असन्तो दृष्टाः ते विचारे क्रियमाणे न सम्भवन्तीत्येतद्धर्मसाम्याज्जगदप्यसदेवेति निश्चीयते। भानं तु शशशृङ्गस्यापि भवतीति नासत्त्वं निराकरोति। सत्त्वमपि भासते। असत्त्वमपि भासते। परं विचारसहिष्णुगुणयुक्तप्रमाणेन सद् भासते। विचारासहिष्णुदोषसहितकरणेन असदिति विशेषः। ननु वैदिकानां महतामपि जगति सद्बुद्धिः अन्यथास्यात्त्वे स्थैर्याभावाद् विश्रम्भेण सर्वे व्यवहारा न भवेयुः। तस्मात्सत्त्वं सदसद्विलक्षणत्वं वा वक्तव्यमिति चेत् तत्राह वितथमनोविलासमिति। इदं जगत्सर्वं वितथमेव

मिथ्याभूतमेव यतो मनोविलासम्। यो हि जगति मनसा यद्यथा मन्यते तं प्रति तत्तथा प्रतिभाति, इष्टं द्विष्टं शुद्धमशुद्धमात्मीयं परकीयं चेति। नहि निसर्गतः जगति कश्चित्पदार्थः एवंभूतोऽस्ति यः सर्वान् प्रति प्रियो भवति। अतो मनोविलासकृतमेवैतदिति मनोरथवन्मिथ्याभूतमेव। एतादृशमपि ये सत्यमिति मन्यन्ते ते अबुधाः न पण्डिताः, विचाररहिता इत्यर्थः॥

SRI SUBODHINI: If there is no reason to prove this Universe as “untruthful”, then one can say, that this Universe is “truthful”. But, here, at any rate, there are umpteen reasons to prove the “untruthful” nature of this Universe. Like this Universe is not permanent, and hence it can be called as “untruthful”. Hence, in the “untruthful” nature of this Universe, the factor of it’s “impermanent” nature is the “cause”. Brahman is permanent, and hence considered as “truthful”. (e.g. this earth is different from others, as it has “odour” (Gandham)). But objects, which are not different from others may not also have “odour”. (In this way all things are not alike.)

Through this reason, this Universe was not there before it’s creation, and will also not remain after it’s dissolution and it is seen only in the middle for some time. From this, we can realize, that this Universe is indeed “untruthful”. Because that is considered as “truthful”, which remains permanently in all the three times (past, present and the future). Hence the “truthful” never become “untruthful”. If this is not so, i.e. if there is change in the nature of “truth”, then the “pot” will become the “cloth” also! Hence, as this Universe is seen only in the “middle”, it is considered as “untruthful” (Asat). Some may say that, this “reason” will only prove the absence of “truthfulness”, and it will not prove it’s “untruthful” nature! Hence, in a different way also, the “untruthful” nature of this Universe is being

proved by telling "Oh Lord! this Universe, explained through conjecture, is seen as shining in You, in a false manner." The most important factor or reason is "Twayi" (in You). As our Lord is a "real" one, if we see in Him, any other "object", then we should realize that this "seen object" is false e.g. like in the real sea shell, the other object of "silver" is seen and this is false! The real object, at all times, is only the sea shell. In the same way, all that which is seen, as illuminated in this Universe, are only "Brahman", only and the Universe seen is not real (i.e. it is false). In this way, the knowers of Brahman have concluded from the holy Vedas.

Another reason, is given here. Whatever is seen in the "middle" is false, as it is a "conjecture" — made out of logical deduction. That which is "seeable" (Prathyaksha) is only "truthful". That object is called as "present before oneself", (Prathyaksha) which is known through our senses, due to it's "real" nature, and this perception originates the knowledge (Jnana) of this object also. e.g. like our eyes actually seeing the sea shell make us realize the "false" nature of silver! And the real knowledge of the truthful sea shell! i.e. the sea shell is truthful. But when the knowledge of "silver" arises in one's intellect, after the eyes have seen the sea shell, then this knowledge is considered as a "conjecture" (Anumaana). **THUS, THIS CONJECTURE HAS NO REALITY EITHER IN THE BEGINNING AND ENDING OF PERCEPTION. BUT IT REMAINS ONLY BETWEEN THE SENSES AND THE OBJECTS SEEN BY THE SENSES.** In this way, the silver seen in the sea shell is false. In this same way, this Universe is seen as "shining" between the reflected consciousness and the consciousness of Brahman! (i.e. in

the middle). Hence this "seeing" is also an "illusion" (Mithya). Till one realizes the true knowledge about these two types of "consciousness", through a thorough analysis and examination, till then, this "Universe" will continue to remain as "real". In this way, we can conclude, that this Universe is seen only in the "middle". On a proper thinking about these two "consciousnesses" (Chaitanya), when the correct truthful meaning of the Upanishadic saying, "that thou art" (Tat Twam Asi) arises in one's mind, the devotee experiences the real fact of "Brahman" only being present everywhere and in everything! "Oh Lord! You are of one unique "bliss" only (Yekarasa). In You, of this one blissful nature, all these diverse forms and kinds of this Universe are seen illuminated". We have to realize that all these are false — like one moon is seen as two (due to reflection), and this is actually caused by "delusion". In the same way, all these are seen as truthful due to one's delusion!

How has the "untruthful" Universe become "seeable"? This is answered by the words used in this verse viz. "Upaniyata" — it looks like "untruthful" one! This fact, that the Universe is "untruthful" is explained by an example. There are differences between the objects and their types. Through these "differences" (peculiar or particular) and characteristics only, each type and kind of material is correctly identified. The "indicating" and "identifying" factor (reason) is called as "Upamaana" (example).

[NOTES: The difference between "Anumaana" and "Upamaana" is explained; as both are regarded as "evidence". The only difference between these two viz. "conjecture" and "example" is that, in "conjecture" the object is the same; like the fire in a kitchen is like

the fire in a blacksmith's shop. But in the case of an "example" (Upamaana) there is difference — like the rope is like a snake — only there is "sameness", although both are completely different.]

In the same way, the "object", which is seen as "false" is realized as "untruthful" on thinking deeply. Due to this, as the Universe also has the same quality, it is regarded as "untruthful". "Impression by seeing" is created by both the "truthful and untruthful" objects. Like, there is no object called "horn of a rabbit" — but the "delusion" or "impression" of this is possible i.e. can happen; though it does not exist at all.

What is it, which is called as "truthful or untruthful"? Usually, what we are made to understand as "truthful" are invested with qualities (Gunas). In other words, these qualities present in the object, act as the reason and cause for the knowledge about them, and through our thinking, we can also accept them as "truthful". The "untruthful" is that object, which is invested with "blemish" i.e. this quality of blemish present in this object act as the reason and cause for the knowledge about it, and through our thinking deeply, we cannot accept them at all, as truthful!

Great scholars and votaries of the Vedas also regard this Universe as "real". If this Universe is "untruthful" i.e. not "truthful", then there will not be "stability" in it, and every type of "task" cannot be done or take place as per one's faith i.e. nothing will happen in an "orderly" way! Due to this, as things do happen in an "orderly" way, we should consider this Universe as "truthful" or at least having the quality of "truth". But if we were to accept or say this, it is said in this verse,

अज्ञानाविद्या प्रकृतं वा, अनुशयात् तमनुसृत्य भावमानं तमनुसृत्य तव

replying to this statement, that this Universe is fully untruthful (Vitatha Manovilaasa) as it is the creation of one's own "mind" only! In other words, THIS UNIVERSE APPEARS IN THE SAME WAY AS ONE UNDERSTANDS IT IN HIS MIND. I.E. FRIEND, ENEMY, MINE, THINE, PURE, IMPURE! WHATEVER A PERSON UNDERSTANDS THROUGH HIS MIND, FOR HIM, THIS UNIVERSE ASSUMES THAT FORM AND NATURE ONLY.

In this world, there is no object, which is lovable at all, through it's nature! Hence, due to the process of thinking in one's mind only, all these things take place. Due to this, like the "wishes in one's mind" (Manoratha), this Universe also is "illusory" in nature. Thus, those, who regard such a Universe as "truthful" are considered as "ignorant" persons lacking proper thinking!

खपुष्पादिसमत्वाद्धि मिथ्याभूतं जगद्यतः ।

अधिष्ठानाच्च सद्भानं तं कृष्णं नियतं भजेत् ॥२४॥३७॥

एवं द्वाभ्यां भजनार्थमन्यत्र सत्यत्वं निराकृत्य तत्त्वेन सत्यत्वे तदेव भजनीयमिति सदंशं विचार्य द्वाभ्यां चिदंशं विचारयन्ति स यदजयेति।

KĀRIKA 24(37) Meaning: "Like the flowers in the sky, this Universe is untruthful! The basis of this Universe, which is seen is our Lord Sri Krishna, whose service and worship should be done with devotion and faith".

Except our Lord, there is no one also in this Universe, who has "Satwa" which deserves to be served and worshipped. This fact has been abundantly proved. Our Lord has assumed the nature of "Satwa" from being the "Tatwa" (principle) and due to this, He only deserves to be served and worshipped. In this way, after "thinking"

about the divine factor of "truth" (Sat) of our Lord, through the next 2 verses, the divine factor of "Chit" (consciousness) is being thought of.

स यदजया त्वजामनुशयीत गुणांश्च जुषन्-

भजति सरूपतां तदनु मृत्युमपेतभगः।

त्वमुत जहासि तामहिरिव त्वचमात्तभगो

महसि महीयसेऽष्टगुणितेऽपरिमेयभगः ॥३८॥

VERSE 38 Meaning: "The "Jeeva", which is of the same form and nature of our Lord only, when it follows the path of "ignorance", on being caught up by the power of illusion (Māya) of our Lord, then only, it is called as "Jeeva". On serving and adopting the qualities of this "ignorance", it assumes the same form and nature of this "ignorance". (NOTE THE "FALL" FROM BEING THE FORM AND NATURE OF OUR LORD INTO THE FORM AND NATURE OF IGNORANCE!) In this way, the Jeeva becomes "gross". Later, the powers of our Lord such as opulence etc. get disappeared from this "Jeeva" and through this, the "Jeeva" passes through "death". "Oh Lord! on the contrary, You always shine with your full brilliance in a different way, with your eight-powers (such as the power to become an atom etc.) of opulence! Like a snake throws away it's skin, You, Oh Lord! throw away "death"! Especially, Oh Lord! You are invested with real brilliance, and countless powers and qualities such as fame, Jnana, detachment etc."

श्रीसुबोधिनी: चित्सेव्येति पक्षेऽपि भगवानेव सेव्यो न तु जीवाः। स्वरूपस्थितो हि सेव्यः जीवास्तु स्वरूपात् प्रच्युताः। तत्र हेतुमाह स एव भगवद्रूपोऽपि जीवः यदा यद्यस्मात्कारणाद्वा अजया भगवन्मायया कृत्वा, अजामविद्यां प्रकृतिं वा, अनुशयीत तामनुसृत्य जीवभावं प्राप्नुयात् तदा

तस्या गुणान् जुषन् स्वानन्दं परित्यज्य जडेभ्यः आनन्दं प्राप्स्यामीति यदा जडानुभवं करोति तदा स्वयमपि स्वचैतन्यं परित्यज्य सरूपतां भजति जडभावं प्राप्नोतीत्यर्थः। एवमविद्यासम्बन्धादानन्दांशश्चिदंशोऽप्यपगच्छति केवलं जडतामापद्यते। जडस्योपास्यता पूर्वमेव निषिद्धा। ननु जडभावे को दोषः। रत्नादेर्महतोपि जडभावात् तत्राह तदनु मृत्युमपेतभग इति। कालोहि जडान् गुणान् क्षोभयति अन्नप्रायांश्च भक्षयति। तथा एनमपि कालो भक्षयतीति, तदनु जडतामनु मृत्युमपि प्राप्नोति। नाप्येतावदेवानिष्टम्। यथा राजा यावज्जीवं सुखं जीवति अन्ते मृत्युं प्राप्नोति। ततोऽप्यस्य जीवस्याधिकं दुःखमित्याह अपेता भगा ऐश्वर्यादिभाग्यानि यस्य। एवं लोष्टप्रायो मृत्युग्रस्तश्च यो जातः स कथं सेव्यो भवेदित्यर्थः। ननु भगवतोपि मायासम्बन्धोऽस्ति 'मम माया दुरत्यया' इति वाक्यात्। ततः सोऽपि तथा भवेदित्याशङ्क्याह त्वमुत जहासि तामिति। त्वं तु तां मोहिकां जहासि 'जहात्येनां भुक्तभोगामजोन्यः' इति श्रुतेः। इदमेव जीवाद्वैलक्षण्यम्। एतन्मूलकमन्यदाह आत्तभग इति। ऐश्वर्यादिभगाश्च स्वीकृता एव भवन्ति। नाशककारणाभावात्। ननु तया सह किमीरितः स्थितः तां चेत्त्यजेद् विशिष्टं तस्य स्वरूपमेवापगच्छेदिति कथं तां जह्यात्तत्राह अहिरिव त्वचमिति। सर्पाः कालेन कृत्वा जीर्यन्तो मन्यन्ते। ततः कसर्णीरस्तेषां मुख्यः काद्रवेयः कांश्चिन्मन्त्रान् भूमिभूम्ना' इत्यादीन् दृष्ट्वा तैः सर्वे सर्पा जरातो विमोचिताः ततः सर्वे सर्पा जीर्णास्तनूरपाघ्नत तथा भगवानपि सहजसम्बद्धामपि त्वग्रूपां अखण्ड एव स्वैश्वर्येण स्थितिपूर्वावस्थः तां जहातीत्यर्थः। ननु सर्पाणां त्वक्परित्यागेऽपि न कोऽपि विशेषो जायते। तथा भगवतोपि मायाग्रहणपरित्यागावस्थयोः कोऽपि विशेषो न स्यात्। ततः परित्यागो व्यर्थ इति चेत् तत्राह महसि महीयस इति। महसि पूर्णे तेजोरूपे अष्टैश्वर्यसहिते महीयसे विराजसे। सत्यं तस्यां विद्यमानायामविद्यमानायां वा कोऽप्युपचयापचयो वा सर्वदैव स्वरूपानन्दे परमप्रकाशमाने अष्टैश्वर्ययुक्ते विराजस्येव तथापि लोकदृष्ट्या तत्सम्बन्धे दोषप्रतिभाने एतदुच्यते तां जहासीति। वस्तुतस्तु ताः सर्वा भगवत्येव वर्तन्ते न ताभिः कापि क्षतिः पृथग्भूतानामेव ताभिरनिष्टश्रवणात्। त्वं तु अपरिमेयभगः मातुं योग्या हि क्रियया निवर्त्यन्ते, अमेयास्तु क्रियाशक्त्यापि किं नष्टा भवेयुः। तस्मात्।

सर्वसद्गुणमहात्म्यः सर्वदोषविवर्जितः ।

भगवानेव सेव्यो हि न तु जीवाः कदाचन॥ इत्यर्थः।

SRI SUBODHINI: We have clearly seen, that there is no "truthfulness" in this Universe. Hence, the Universe cannot be served or worshipped. But the "Jeeva" is a part of our Lord's "consciousness" (Chidamsa). Hence, we may do it's service and worship. Some may say like this. But, really speaking, these persons are really telling us to serve and worship our Lord only, as the "Jeeva" is not to be served or worshipped. Worship and service are offered to that person, who is fully established in his own divine nature of self (Swaroopa). The "Jeeva" has in fact "fallen" from his real divine nature. He has forgotten his divine nature and origin. This "fact" is made clear further. Despite being of the nature and form of our Lord, through the power of "illusion" (Māya) of our Lord, this "Jeeva" began to follow the path of "ignorance" (Avidhya). Then only, the "Jeeva" attained it's lower status and nature as a "Jeeva". He then adopted and accepted the various qualities of this "ignorance", and gave up his own "bliss" (Aananda), and decided to seek and accept "pleasure and joy" from "gross objects"! He began to experience all the "gross" objects. In this way, he gave up his own "consciousness", and came to adopt fully the "gross" nature. In this way, due to the association with "ignorance", the parts of "bliss and consciousness" of the Jeeva (AANANDAAMSA AND CHIDAMSA) get disappeared. He becomes "gross" by willfully wearing various types of "bodies".

What is the defect and blemish in this "gross" nature? In fact, very invaluable gems are also "gross" (inanimite). On this, it is said, that, "After attaining the body,

the Jeeva, being deprived of the powers of the Lord, attains "death". Why? The factor of "time" (Kaala) creates "confusion" in these "gross" qualities, and like one eats, the "cooked food" as it is, in the same way, this factor of "time" also destroys this "Jeeva" (i.e. it's body). On attaining the "gross" state, the "Jeeva" has to pass through "death" also! Like a king, who has enjoyed "pleasures" so long his life lasts, in the end meets with his death! Not only this, the "Jeeva" has to pass through more unhappy states of sorrow as whilst being alive, the Jeeva loses his divine qualities of opulence etc. In this way, the Jeeva becomes like a mud pack after attaining death! How can a person worship and serve a "Jeeva" who is like this?

Our Lord has declared in the Gita, "My Māya is very difficult to be crossed over". Through these words of our Lord, are we to conclude, that our Lord also is related to "Māya" and the Lord, also, like the "Jeeva is subject to "Māya" and he will also "die"? On this doubt, it is said that, "Oh Lord! You throw away "death". This is told by the Vedas, in the following way viz. "the birthless Lord gives up this Māya of enjoying all types of pleasures". This is the main difference between the "Jeeva" and our Lord. The powers of opulence etc. always remain in Him, who has given up "Prakruti" or "Māya". This is due to the reason, that these powers remain only, when one gives up the gross, Prakruti or Māya. In our Lord all these powers, such as "opulence etc." remain always, as there is no "reason" capable of destroying these powers in our Lord.

With our Lord, is His "Māya" power being always mingled and together. If the Lord were to "throw" this away, then, will this not affect His intrinsic divine

nature? Hence, how will he give up this “Māya”? Answering this, it is said that “like the snake throws away it’s old body (sheath)”. There is a story behind this action of snakes wriggling out of their old “sheaths”! It is said, that the factor of “Kaala” (time) had made all the serpents to get old. On seeing this, the most important among the snakes, by the name of Kasarneer serpent chanted various holy “Manthras”, and gave up his old “body”, and in this way, he released all the other snakes from the scourge of “old age”!. From that day onwards, all snakes have the ability to shed it’s old “sheath”, after developing a new one! In the same way, our Lord also gives up His “Māya” with which, He has a natural relationship, while remaining in His own limitless opulence and divine nature. Our Lord’s adoption or renunciation of His Māyik power are not considered as something very “special”. As all these are done by Him, in a most “natural” way, as in the case of snakes!

Is it then, that it is a waste for our Lord to give up His own Māya? Answering this, it is said, that our Lord is always established in “His 8-fold opulence” with the most “brilliant” divine form. We are speaking of our Lord’s giving up “Māya” only, from the point of view of this world, wherein any connection with “Māya” is considered as having “defect and blemish”. But in reality, there is no “blemish” at all, in our Lord, whether He has adopted or given up His own power of “Māya”! There is no pain or gain, profit or loss for our Lord, due to this action. OUR LORD IS ALWAYS INVESTED WITH THE MOST HIGHEST 8 – FOLD OPULENCE AND THE “BLISS” OF HIS DIVINE SELF (SWAROOPAANANDA), AS ALL THESE POWERS ARE ALWAYS SHINING IN OUR LORD ONLY! OUR

LORD HAS NO DECLINE AT ANY TIME, AND IN ANYWAY! That which is different and separate only can cause "pain". OUR LORD HAS LIMITLESS POWERS. The power, which is "limited" only can lead to pain and danger. Our Lord's "limitless" powers can never be destroyed by any other power. Due to this reason, it has been said that, "ONLY OUR LORD, WHO IS THE REPOSITORY OF ALL AUSPICIOUS VIRTUES AND WHOSE GLORY IS EVERLASTING AND IN WHOM, THERE IS NO BLEMISH AT ALL OF ANY NATURE, I.E. OUR LORD, IS THE ONLY ONE, WHO SHOULD BE SERVED AND WORSHIPPED. THE "JEEVA" NEVER BECOMES "DESERVING" OF BEING SERVED AND WORSHIPPED.

कालादितृणपर्यन्ता न सेव्या मुक्तिमिच्छता ।

दोषत्याजनशक्तो हि सेव्यो दाता गुणस्य च ॥२५॥३८॥

ननु भगवत्सेवापेक्षया जीवभजनमेव मुख्यं जीवे भगवानप्यस्ति जीवोप्यस्ति अतः सांशो भगवांस्तत्र वर्तत इति तं परित्यज्य निरंशः केवलः कथं सेव्य इति चेत् तत्राहुः यदि न समुद्भरन्तीति।

KĀRIKA 25(38) Meaning: "For a devotee, who is desirous of attaining "liberation", there is no one else, from the factor of "time" (Kaala) to the smallest blade of grass, deserving to be served and worshipped! The reason being, that only our Lord deserves to be served and worshipped, as He only has the power to free us from our "blemish", and also bless us with all the virtues."

Some may say, that it is better and appropriate to do the service and worship of the "Jeeva", as in the "Jeeva", both the Lord and the "Jeeva" are present! i.e. our Lord is present with His "eternal" part (Amsa). How can one

give up this “part” and worship the Lord, without His “parts”? For this, the answer is given below.

यदि न समुद्धरन्ति यतयो हृदि कामजटा

दुरधिगमोऽस्तां हृदि गतोऽस्मृतकण्ठमणिः ।

असुतृपयोगिनामुभयतोऽप्यसुखं भगव-

न्नपगतान्तकादनधिरूढपदाद्भवतः ॥३९॥

VERSE 39 Meaning: “Although our Lord is present and illuminating the hearts of everyone, the Yogis are able to attain Him only with great difficulty and sorrow. Of course, those persons, who have not thrown out, by it’s roots, the desires in their hearts, who are attached to this “untruthful” Universe, do not get the “real” truth (our Lord). What more is to be told on this? Like the jewel worn on the neck does not give joy to the wearer once it is forgotten, that it is worn on the neck! On the contrary it gives sorrow only! In the same way, those, who put efforts, only with a view to protect their life and bodies, attain “sorrow” from both the sides. Firstly they are given sorrow by the factor of “time” (Kaala) along with the Lord of death (Yama), through which, while living, they undergo great sorrow. Secondly, after death also, due to not being able to attain You, Oh Lord! these persons fall into the realm of sorrow and anxiety. In this way, they attain “sorrow” from You also, Oh Lord!”

श्रीसुबोधिनी: यत्रांशः प्रकटः भगवांश्च प्रकटः तत्र तथैव। अत एव पूर्वं पुरुषेष्वेव भगवदाराधनमुक्तम्। यत्र पुनः स्वरूपं जडतामापन्नं भगवांश्च सर्वथा न प्रकटः तत्र किं स्यात्। न हि काष्ठे वह्निरस्तीति शीतनिवृत्त्यर्थं होमार्थं वा काष्ठं सेव्यते। तस्मादप्रकटभगवत्स्वरूपाः सर्वथैव न सेव्याः। ननु कथं हृदि विद्यमानः स्वप्रकाशो भगवान् न प्रकाशते तत्राह यतयोऽपि

यदि हृदि स्थिताः कामजटा न समुद्धरन्ति तर्हि तेषामपि दुरधिगमः। यथा निखातोपरि वृक्षैष्वारोपितेषु तदुन्मूलनव्यतिरेकेण यथा खाता उदघाटयितुं न शक्यन्ते, एवमन्तःस्थितो भगवान् मायाजवनिकाच्छत्रः तदपुरि अविद्यया आच्छादितः ततो वासनाकामक्रोधादिवृक्षैः सर्वथा लुप्ताभिज्ञानः कथं दृश्येत। तत्राप्यसतां देहाभिमानिनाम्। ननु तथापि वस्तुसामर्थ्यात् तत्र भगवानस्तीति फलं भविष्यतीति चेत् तत्राह अस्मृतकण्ठमणिरिति। न स्मृतश्चासौ कण्ठमणिश्च तद्रूपो भगवानित्यर्थः। यथा कण्ठमणिः कण्ठे स्थितोपि तं न सुखयति प्रत्युत विस्मृत्या स्वरूपमात्रे स्मृतेदुःखमेव प्रयच्छति तथा भगवानपि तमेव न सुखयति तत्पूजकं कुतः सुखयेत् प्रत्युत यतीनां दुःखदोषि जातः। यथा विस्मृतमणेस्तदन्वेषणपरस्य दुःखं भवति तथा आत्मान्वेषणार्थं सर्वस्वपरित्यागं कृत्वा गतानां यतीनां परमदुःखदो भवति। एतदामरणान्तं परित्यागधर्मपरिपालकानाम्। ये तु पुनः बहिरात्मोपलम्भावाद् अतिदुःखसाधनैः क्लिष्टाः यथाकथञ्चित्प्राणपोषणं कुर्वन्ति ते ह्यसुतृपाः पूर्वं योगिनश्च। असुतर्पणार्थमेव योगिनो वा, कृतेन सर्वेणापि जीवनमेव सम्पादयन्तीत्यर्थः। तेषामुभयतोऽप्यसुखं तदुभयं निर्दिशन्ति अनपगतान्ताकाद्भवतश्चेति। धर्मपरित्यागाद्यमसहितः कालोपि तेभ्यो दुःखं प्रयच्छति। नरकं मृत्युं च प्रयच्छतीत्यर्थः। अस्मृत्या भगवांश्च दुःखं प्रयच्छति। तेन जीवनदशायामपि दुःखम्। ननु भगवान् कथं दुःखं प्रयच्छेत्। अप्राप्तः परं भवेदित्याशङ्क्याह अनधिरूढपदादिति। अनधिरूढं पदं यस्येति। भगवत्पदं तैर्नारूढमिति चिन्ताकुलाः क्लिश्यन्तीत्यर्थः॥

SRI SUBODHINI: Where the “Jeeva” and our Lord are manifested, there, one has no problem to do service and worship. That is why it has been specified, that noble Mahatmas (Purusha), who have realized our Lord in their hearts are worthy of adoration (or it may mean also the primordial Purusha i.e. our Lord only is to be served and worshipped). But where the “Jeeva” has become “gross” (as good as inanimate) and where the Lord has not manifested Himself, what should one do?

In the wood, the fire is present. But no one can bring the wood for creating "heat", or for the purpose of "Yagna" (sacrifice). From this example, we have to realize that, those objects/persons where our Lord has not manifested, are not worthy of being served or worshipped.

In the heart, our Lord, who is self-brilliant is present and why does He not show His brilliance by manifesting? On this, it is said, that the Yogis and Sannyasis, after throwing out the roots of desires from their hearts, with great difficulty, are able to realize this "brilliance" of our Lord, in their hearts.

If a tree grows on the pot of wealth dug inside this earth, then with a view to reclaim this wealth, it would become necessary to cut away this tree from its roots! In the same way OUR INDWELLING LORD HAS ALSO "HID" HIMSELF, WITHIN THE CURTAIN OF HIS OWN "MĀYA". THEN HE HAS CAUSED ANOTHER LAYER OF "IGNORANCE" HIDING HIM FURTHER, FOLLOWED UP WITH PAST TENDENCIES (VAASANAS), DESIRES, ANGER ETC. WHICH HAVE CAUSED HIS "HIDING" MOST PERFECT!

Due to all these "coverings", it appears as though, this "Jnana" about our Lord looks as lost for ever — i.e. not present at all, in this body. When this is the actual situation how can anyone get the "Darsan" of our Lord? He, our Lord, is self-brilliant i.e. no one else can make Him attain "brilliance". As such, a person who is desirous of having the "Darsan" of our Lord, should throw away those objects/materials, which act as an "obstruction" for this "Darsan". Through this, the

devotee is able to get the "Darsan" of our Lord, who is "self-brilliant" (Swayam Prakaasa). Like the brilliance of the sun, when covered up by the thick formation of dark clouds, is not seen! When the clouds are cleared, then the brilliance of the sun is seen by itself! OUR LORD IS, HOWEVER, HIDDEN IN A MORE "SPECIAL" WAY! Hence, how will He give, so very easily, His Darsan? In fact, for those, who are attached to their "bodies" (or egoistic), He never gives His "Darsan".

Even though, this is so very difficult (i.e. our Lord's "Darsan"), as our Lord is in the hearts of everyone, a devotee will definitely attain this "Darsan" through service and worship of the Lord, and also due to His own capacity and potency. If someone says like this, it is said, that like a jewel worn on one's neck, if forgotten that it is worn, does not give joy and pleasure. If a person were to think, that he has not worn this "jewel" (gem) on his neck, he is denied the "joy and happiness" of wearing this gem. In fact, when he gets this "remembrance" back, then he gets "sorrow" as to why he had forgotten this? In the same way, when our Lord is "forgotten", the "Jeeva" gets only "sorrow", and how can then, anyone else, who does the worship of this "Jeeva", attain "happiness"? (when this "Jeeva" itself is in the mire of "sorrow"?!)

Moreover, he, who has forgotten about the wearing of this "gem" on the neck, also gets enormous pain and anxiety, when he begins to "search" for it! — This is especially the case of Sannyasis, who set outside their homes in "search" of our Lord! In the same way, for the sake of searching and attaining one's "Aatma", a Sannyasi gives up everything, goes to the forest, and

undergoes great many difficulties for the sake of our Lord. These Sannyasis have to observe the duty of “renunciation” till their “life” lasts. Imagine the plight of those mendicants, who have not got the realization and refuge of their “Aatma”! They become very “sorrowful”, due to very difficult “Saadhanas” (spiritual practices). They are able to protect their lives with great difficulty, and are eager only to protect themselves and their bodies! (as they have not realized their “Aatma”). Many of these have become “Yogis” only, with a view to protect their “lives”, and in this way, begin to lead a life, where their main motive is to protect their body only. In this way these “Yogis” attain “sorrow” from both the sides. They do not get release from “death” — this is their first sorrow and the second sorrow is “from You, Oh Lord!” (i.e. the non-attainment of our Lord causes pain, anxiety and sorrow).

By giving up the “practices” enjoined on a true Sannyasi, this devotee is given pain by the factor of time (Kaala), along with Lord Yama (death). Perhaps, he may have to go to hell also after his death (as he has broken the rules of “Sannyaasa Dharma”). Our Lord gives him “sorrow”, due to his “forgetting” the Lord! in this way, while being alive, he attains “sorrow”. Even after his death, as he does not attain the lotus feet of our Lord, he gets sorrow! In this way, the Lord also gives him “sorrow” — i.e. the anxiety in his mind due to the non-attainment” of our Lord makes him get more sorrowful, and this leads to pain!

जीवेषु भगवानात्मा संछन्नस्तेन तत्र न ।

भजनं सर्वथा कार्यं ततोऽन्यत्रैव पूजयेत् ॥२६॥३९॥

न त्वन्य इति निरूपितम् ॥

एवं चिदंशा न पूज्या इति निरूप्य लौकिका आनन्दा अपि न सेव्याः
किंतु भगवदानन्द एव सेव्य इति निरूपयति द्वाभ्याम् त्वदवगमीति।

KĀRIKA 26(39) Meaning: “Our Lord has “hid” Himself in the “Jeeva” in a “total” way! Hence, the service and devotion to a “Jeeva” should not be done. Due to this reason, only our Lord Sri Krishna should be served and worshipped at all times!”

In this way, after describing, that the part of “Chit” (consciousness — i.e. the Jeeva) of our Lord should not be served and worshipped, it is further said, that one should not “serve” even these “worldly joys and Aananda” (Loukika Aananda) — as our Lord Sri Krishna is only “deserving” to be served and worshipped. This is explained in the following 2 verses.

त्वदवगमी न वेत्ति भवदुत्थशुभाशुभयो-

गुणविगुणान्वयांस्तर्हि देहभृतां च गिरः ।

अनुयुगमन्वहं सगुणगीतपरम्परया

श्रवणभृतो यतस्त्वमपवर्गगतिर्मनुजैः ॥४०॥

VERSE 40 Meaning: “Oh Lord! He, who has attained the “knowledge” of your true divine nature, while he serves and worships You, is not aware of any joy or sorrow, praise or condemnation, which may happen to him. He does not know also the words of condemnation heaped on him by those, who are attached to their bodies! Why? These devotees have filled their “ears”, being very eager to listen to Your Glory, with the songs praising Your virtues and glories, in every aeon (Yuga) and at all times. Through this, their “ears” have no space or time to hear or retain joy and sorrow, praise or calumny or condemnation.”

श्रीसुबोधिनी: स्वभावत एव स्मृत्यादिषु सर्व एव आनन्दा निषिद्धाः। यथेह साधारणस्त्रियो न सेव्यास्तथा अप्सरसोपि, यथात्र कालादिनियम व्यतिरेकेण भोगेषु भुज्यमानेषु सर्वश्रुतिस्मृतिविरोधो भवति एवं स्वर्गलोकेष्वपि ज्ञातव्यम्। यथात्रापकीर्तिस्तथा तत्रापि। अतः सर्व एव सुखानुभवो निषिद्धः। ततो निषिद्धाचरणे सर्वथा दुःखमिति सर्वमेव सुखं दुःखानुविद्धमतः कथं सेव्यं स्यात्। भगवदानन्दस्तु सर्वैः सेव्यः न तत्र पूर्वोक्ता दोषाः सम्भवन्ति यतोऽत्रैव भगवत्स्वरूपज्ञाने भोगादिनापि न दुःखनिन्दाचिन्तादयो भवन्ति तदाह त्वदवगमी त्वत्स्वरूपाभिज्ञः भवदुत्थशुभाशुभयोस्त्वन्निमित्तं प्राप्तसुखदुःखयोः यदि गुणविगुणान्वयान्न वेद। यथा परमस्निग्धे जारे तदर्थं क्लिष्टापि कामिनी न क्लेशं बुध्यते। यथा वा राजसेवकः कस्तूर्यादिना राजोद्वर्तने स्वयं लिप्तोपि न सुखं मन्यते। एवं भगवतो महावैभवं सह सेवकत्वेनानुभवं कुर्वन्नपि तत् सुखं न मन्यते। यथा सेवार्थं महदपि दुःखं प्राप्नुवन् तदपि न मन्यते यदि तदा विधिनिषेधचिन्तापकीर्त्यादिप्रतिपादकवाक्यान्यपि न प्राप्नोति। वस्तुतस्तानि वाक्यानि देहभृतां भवन्ति। अत इह लोक एव भगवत्सम्बन्धे तस्य सर्वोपद्रवनिवृत्तिरुक्ता। अन्यस्य तुसाधारणेपि सुखदुःखानुभवे रागद्वेषयोर्जायमानत्वात् प्राणिनां संबन्धिविधिनिषेधवाक्यान्यपि तस्य भवन्तीति स्पष्ट एवं भगवत्सम्बन्धे एव सुखं नान्यथेति स्पष्टम्। ननु कथं वा त्वदवगमी सुखदुःखयोः रागद्वेषौ न प्राप्नोति। कथं वा तस्यापकीर्त्यादिकं न भवतीत्याशङ्कयामाहुः अनुयुगमन्वहमिति। मनुजैरनुयुगमन्वहं त्वं श्रवणभृतः यतस्त्वमपवर्गगतिः। अयमर्थः। भगवद्गुणानुश्रवणं नित्यं कर्म। देशकालविशेषनियमाभावात्। यत्कालोपाधिना प्रवर्तते तत्सर्वं काम्यं कर्मेति पूर्वमेवोक्तम्। अतो भगवतः गुणगीतपरम्परा गुणानां यानि गीतानि व्यासादिभिः कृतानि तेषां परम्परया तच्छ्रवणद्वारा भगवान् श्रवणे भृतः तेनान्यं निषेधादिकं न शृणोति भगवतैव श्रवणस्य पूरित्वात् नित्यकर्मणा भगवता च सर्वपापक्षयान् न दुःखजनकमपकीर्त्यादिकं प्राप्नोति। यतो भगवान् मोक्षद इति मोक्षस्तस्य सिद्ध एव सर्वदैवायं धर्म इति न कालधर्मा बाधन्ते। भगवांश्च सुप्रसिद्धः भक्तिहितकर्ता। मनुजैः सर्वैरेव भगवान् धृत इति भगवत्सेवका भगवदैक्यं प्राप्ता इति न कोपि निन्दां करिष्यतीति। अतो भगवत्सेवक एव निर्दोषसुखभोक्ता न त्वन्य इति निरूपितम्॥

SRI SUBODHINI: In our scriptures and religious texts, all types of disorderly sensual enjoyments are prohibited. Like it has been provided, that all sensual enjoyments should be done with great discipline, and as per rules provided by these scriptures. This is applicable to "heaven" also. "Blemish" gets attached to the one, who has sensual enjoyment contravening the provisions in the scriptures. This is applicable in heaven also. Hence, there is prohibition to have sensual enjoyments, as per one's mind and free will. These actions, which are prohibited, if done, will definitely lead to sorrow at all times. From this experience, a person learns, that everything in this world and in the heaven, is fraught with both "joy" and "sorrow" (Sukha and Dhukaa). Then why does one have to put efforts to attain such "joys" which, in the end will certainly give "sorrow"?

Hence, it is incumbent on everyone to enjoy the "bliss" of our Lord, as this does not have the "blemish" which we have seen above, as being present in material sensual enjoyments. On getting the knowledge about the divine nature of our Lord, a devotee is enabled to enjoy the "bliss" of our Lord (Bhagawadaananda), in which there is no experiencing of anxiety, sorrow or condemnation! This "experience" of our Lord's "bliss" is referred to in this verse by telling, "The devotee, who has experienced the bliss of your divine nature, Oh Lord! is not aware of joy or sorrow, virtue or vice and all the other things related to these". Like a beloved goes to any extent, in suffering sorrow, with a view to please her most loved paramour! Or for that matter, when the servant of a king prepares fragrant substance, which attaches itself to his own body, he does not attain any pleasure or joy out of it! In this same way, an ideal

devotee of our Lord also, due to his being an ardent Bhaktha and servant of our Lord, though enjoying the vast and numerous “joys” of the divine Lord, does not regard these “joys” as his own. Instead, this devotee thinks that all these “joys” are making our Lord only very happy and joyful. While doing such service and worship, whatever difficulties he is confronted with, he does not regard them as “difficulties” at all. In fact, he does not care, while performing this worship and service of our Lord, even for the breaking of scriptural rules, ill-fame etc. Why? HE IS INTOXICATED AND MERGED IN THE “BLISS” OF OUR LORD ONLY.

In reality, all these rules and scriptural prohibitions are meant for those, who are attached to their bodies and not to those glorious devotees of our Lord, whose mind is fully merged in the “Bhāva” (nature) of our Lord. Hence, in this world, on getting related to our Lord, all types of difficulties of a devotee get solved. But, he, who is not a devotee of our Lord, enjoys the experiences of ordinary joys and sorrows, which make him also express both likes and dislikes (attachment and hatred). Hence, all the scriptural rules and orders have been provided for their “strict and total” observance by these persons, who are attached to their bodies, and who are not devoted to our Lord fully. **THUS, ON GETTING THE BLESSINGS OF BEING RELATED TO OUR LORD ONLY, A PERSON ATTAINS “BLISS” AND NOT OTHERWISE.** This is very clear indeed!

“Oh Lord! the devotee, who has realized your divine nature does not experience both “joys and sorrow” and the resultant qualities of “attachment and hatred”. He also does not attain any sort of ill-fame!” How can we say like this? The reason for this has been given, by

way of an answer, in the latter portion of this verse. It is said that, "THE DAILY ACTIVITY OF THESE DEVOTEES CONSISTS OF HEARING THE VIRTUES AND GLORY OF OUR LORD ONLY! For this, there is no restriction of place or time. In fact, where there is a stipulation of time, duration etc. for a "task" to be completed, in the scriptures, we can safely say that this "task" will be "desire oriented" (Kaamya Karma). This has been already clearly described by us. Hence, sage Veda Vyaasa and other sages have sung the glory of our Lord's virtues, and this glory of our Lord has come to be heard by all the succeeding generations of people, and in this way, our Lord has got established, on a permanent basis, in the "ears" of such generations of devotees. Due to this, there is no "space" left in these "ears" for any other "subject" to come and stay! Thus, these devotees are unable to listen to anything else (other than about our Lord).

Due to the "ears" getting totally filled up with our Lord, this remembrance and hearing about our Lord has destroyed all the sins of these devotees. Thus, this devotee does not pass through any "ill fame" etc.. which usually gives sorrow! Our Lord is also the giver of "liberation" (Mukthidaata). Due to this, this devotee's "liberation" is an assured fact! Because, the devotee always sings the glories of our Lord and remembers Him, the factor of time (Kaala) does not put any "obstruction" in the life, and path of this devotee. In fact, it is well known, that our Lord is always very compassionately "beneficial" to His devotees (in fact very "partial", it is said). All devotees have made our Lord as "their own", through their devoted listening to our Lord's glories etc. Nay, these servants of our Lord have got "united" with our

Lord. Hence, no one will ever condemn such an ideal devotee of our Lord in any way! Hence, only our Lord's devotee and servant becomes the enjoyer of the blemish free bliss of our Lord (Bhagawadaananda). No one else. This is the purport.

सुखसेवापरो यस्तु स आनन्दं हरिं भजेत् ।

अन्यथा सुखसंप्रेप्सुः सर्वथा दुःखमाप्नुयात् ॥२७॥४०॥

किञ्च। तदेव सुखं सेव्यं यन्नश्वरं न भवति। सुतरां देशकालपरिच्छिन्नं न सेव्यमिति वक्तुं भगवदानन्दस्य देशकालापरिच्छेदमाह द्युपतय एव ते न ययुरिति।

KĀRIKA 27(40) Meaning: "He, who is desirous of real joy and service and devotion to our Lord, should serve and worship our Lord Sri Hari, who is of the form and nature of "bliss" (Aanandaroopa). He, who desires for joy through any other method, other than service and worship of our Lord, will always attain only "sorrow"."

That which is not "destroyable" only can be served with bliss and joy. That which is limited by time and space, whatever may be the glory of this object/person, is destroyable. Hence, it does not deserve to be served or worshipped. Through the next verse, it is explained that, our Lord's "bliss" (Aananda) is not limited or divided by "space and time" (hence "permanent").

द्युपतय एव ते न ययुरन्तमनन्ततया

त्वमपि यदन्तराण्डनिचया ननुसावरणाः।

ख इव रजांसि वान्ति वयसा सह यच्छुतय-

स्त्वयि हि फलन्त्यतन्निरसनेन भवन्निधनाः ॥४१॥

VERSE 41 Meaning: "Oh Lord! the end and limits of the bliss of your divine self, even Indra, the Lord of

the heavens and all others have not understood! Even, perhaps You also do not know! Because, in You, scores of vast Universes, go around You, fully covered by Māya power, in such a way, like the particles of dust moving in the sky! The Vedas, for whom You are the final resting place, even through their “prohibited” results (i.e. negative words), certainly, attain their end in You only. In other words, they speak about You only.”

श्रीसुबोधिनीः द्युपतयः स्वर्गपतयो देवेन्द्रादयः ते सुखतारतम्यं जानन्ति तेपि भगवतः स्वरूपानन्दस्य अन्तं न ययुः। ब्रह्मानन्दपर्यन्तस्यापि शतसङ्ख्या आनन्दपरिमाणस्य ज्ञातत्वादानन्दमयस्यैव परमन्तो न ज्ञायते। नन्वन्तोस्ति चेत् किमज्ञानेन ज्ञातो वाऽज्ञातो वा विद्यमानः स्वसमाप्तौ दुःखानुभवं कारयत्येवेत्याशङ्क्याह अनन्ततयेति। विद्यमाने अन्ते यदि न जानीयुस्तदैवेदं दूषणं तेषामसार्वज्ञं च तदेव तु नास्ति। किञ्चा त्वमपि न वेत्सि। नापि सर्वज्ञो भगवान् कथं न जानातीति मन्तव्यम्। विद्यमानस्यैवाज्ञानं सार्वज्ञप्रतिबन्धकं न त्वविद्यमानस्या। एवं कालापरिच्छेदमुक्त्वा देशापरिच्छेदमाह यदन्तराण्डनिचया ननु सावरणा इति। यस्य भगवतः अन्तः मध्ये आण्डनिचया अण्डसमूहाः अन्तरा अण्डनिचया वा तेपि सावरणाः प्रकृतिपर्यन्तमुत्तरोत्तरं दशगुणावरणयुक्ताः। अनेनैवस्य ब्रह्माण्डाधिपते ब्रह्मानन्दो गणित इति भगवदानन्दस्य अनन्तता समर्थिता। ननु तथापि ब्रह्माण्डानां सङ्ख्यावत्त्वे आनन्त्यं नोपपद्यत इति चेत् तत्राह ख इव रजांसि वान्तीति। यथा जालार्करश्मिषु कोटिशो रेणव उत्पतन्ति एवं भगवद्रोमकूपेषु ब्रह्माण्डानीति केचित्। वस्तुतस्तु एकोमकूपस्थान अतिविशालमाकाशवत् तत्र यथा भूरेणवः कोटिशो वान्ति तथा ब्रह्माण्डानि परिभ्रमन्तीत्यर्थः। ननु तर्हि कालो महान् भविष्यतीत्याशङ्क्याह वयसा सहेति। काला अपि तत्र कोटिशः परिभ्रमन्तीत्यर्थः। वायुस्थानीयो वा कालः। ननु तथापि प्रमाणेन परिच्छेदो भविष्यति अनन्तादिशब्दवाच्यादित्याह यदन्तरा श्रुतयोऽपि यद्यस्माद्वाप्ति। ब्रह्माण्डानन्त्यवद् वेदानन्त्यमपि। तेनैकस्येव ब्रह्माण्डस्य वार्तामेका वेदो वदतीति ने वेदैरपि परिच्छेदुं शक्यते। ननु एवं सति सर्वप्रमाणानामगम्ये भगवति तादृशानन्दे किं प्रमाणमिति चेत् तत्राह त्वयि हि

फलन्तीति। श्रुतय एव प्रमाणं, परं पर्यवसानवृत्त्या न तु वाच्यवृत्त्या। यथा अन्तवृक्षा भूमौ फलन्ति तत उच्चस्थितान्यपि फलानि भूमावेव पतन्ति, एवं सर्वे वेदाः स्वस्वरीत्या स्वशक्यं माहात्म्यं भगवतो वदन्ति। तानि ज्ञानानि फलान्युच्यन्ते। तेषां क्वापि पर्यवसानाभावाद्भगवत्येव पतन्ति पर्यवसिता भवन्ति। एवमनन्तवृक्षाणामनन्तानि फलानि भूमौ पतन्त्यपि भूमेः सहस्रांशमपि न पूरयन्तीति मेरुसर्षपन्यायेनार्थाद् भगवन्माहात्म्यं ज्ञापयन्तीत्यर्थः। एव विधिमुखतया भगवत्स्वरूपबोधकत्वमुक्त्वा निषेधमुखेनापि भगवद्बोधकत्वमाहुः अतन्निरसनेन भवन्निधना इति। यत्किञ्चिद्वेदेप्रतिपाद्यं तत्सर्वमनूद्य योऽस्मात्सर्वस्मात्पर इति भगवतस्तदतिरिक्ततां बोधयन्ति 'न तदश्नोति कश्चन' 'यतो वाचो निवर्तन्ते' इत्यादिश्रुतिसहस्रैः प्रतिपाद्यपदार्थनिषेधकैः, निषेधस्य सावधित्वेन पर्यवसानाभावात् पदार्थस्य चावधिभूतस्य परिज्ञानाभावात् वाचकशक्तौ कुण्ठितायां अप्रमाणभावमिव प्राप्नुवत्यः भगवत्येव निधनं प्राप्नुवन्तीत्यर्थः। तस्मादेतादृशः परमानन्दरूपः कृष्ण एव सेव्यो नान्य इति सर्वेषां वेदानां पर्यवसितोर्थ इति सूचितम्। वेदाश्च तमेवं बोधयन्ति। एवं ज्ञातुं भगवता बुद्धिरुत्पाद्यत इति सूक्ष्मेक्षिकाया सर्वे वेदा एवं भगवन्तं प्रतिपादयन्तीति जानीयादिति अनिर्देश्येपि ब्रह्मणि गुणवृत्तीनामपि साक्षात्प्रतिपादनमिति निरूपितम्। अत्र सर्वत्र श्रुतयो मूलभूताः स्वयं द्रष्टव्याः। विवादविषयाश्च अतिविस्तरशङ्कया न लिखिताः। एवं श्रुतिभिः प्रतिपादितोर्थः गूढोऽप्युपनिबद्धः॥

SRI SUBODHINI: The Lord of the heavens, Indra and others do not know about the extent of our Lord's "bliss" (Aananda) i.e. "Oh Lord! You are the highest Paramaatma. Even Lord Indra and others are not aware of the "limit" of your bliss, which is in your divine self". In the Upanishads, the extent and limits of "joys" of "human beings" onwards have been mentioned, till the bliss of the imperishable Brahman (Akshara Brahman). "But what is the limit of your blissful divine self Oh Lord! i.e. it is limitless". Of course, this "limit" is not told over here. But it is said, that there is no "end" as there is no "limit". If there is an end of bliss, and

one becomes aware of it, then only one can assume, that there is a limit to our Lord's "bliss". Especially, it is said, that the Lord also is not aware of the extent of His own "bliss"! We should not hasten to conclude that our "omniscient" Lord also does not know! When the "end" itself is not there or present, how can we say, that the Lord does not know something, which is not there at all? How will this affect his "omniscience" in any way?

In this way, after explaining the "limitless" nature of our Lord's "bliss", from the point of view of "time" (Kaala), now, the "limitless" nature of our Lord's "bliss", from the point of view of "space" (place - Desa) is being spoken. "Oh Lord! in your inside, scores of Universes, covered with your powers, infused with "Prakruti" (nature) succeedingly appropriating the 10 qualities (as their covering - conditioning) are roaming constantly. Through this way, the "bliss" of a ruler of one "Universe" is explained, and through this, the "limitless" nature of our Lord's "bliss" is also proved. Moreover, no one can count the number of these "Universes" at all, as this also is not possible. An example is given here. Like in the "sky" countless dust particles get raised and roam about, in the same way, in each of the hair of our Lord, scores of countless "Universes" arise and roam around! The root of one "hair" of our Lord is as wide as the sky, and in the sky, as there are crores of dust particles, in the same way, in the root of one hair of our Lord, crores of countless Universes get raised and roam around! Some people say, that just like the countless dust particles, which can be seen through the rays of the sun falling through the grills of the window openings, in the same

way, crores of countless Universes are seen roaming, around in the roots of each of our Lord's "hair"!

What is the role of the factor of "time"? (Kaala). Is it of a greater value? On this, it is said that, along with this "time" (Kaala) i.e. this "time" also, in countless numbers (of crores) are seen "roaming" around! Here, we may also regard "time" as the "wind" (Vayoo) i.e. like the "wind" is the "cause" for the roaming of the particles of dust, in the same way, here, the factor of "time" (Kaala) also acts. It is further said that, even the Vedas are also going round, inside our Lord i.e. even the Vedas are not able to describe the "limits" of our Lord's "bliss".

Even the Vedas are limitless like these limitless Universes. In this, one Veda is able to speak about one "Universe" only. Due to this, even the Vedas cannot describe the "limits" of our Lord's "bliss".

If this is so, what is the "proof", if any at all, for this "limitless bliss" of our Lord, although this "bliss" can never be determined!? On this, it is said, that "Only the Vedas are the proof for this". But Vedas can act as the proof only, with their thoughts containing the strength of bringing out clearly the meaning of the sound (words) (and not through the power of it's words). Like the countless trees in this world give fruits, and even if these fruits are situated high on the trees, they eventually fall only on the ground! In the same way, all the Vedas, in their respective ways, are speaking about the glory of our Lord, as per their respective "strengths" only. The "glory of our Lord" told by these Vedas can be compared to the "fruits". These "fruits" fall upon our Lord only, as they do not get any other place to "fall

upon"! i.e. THE VEDAS MAKE US REALIZE THE KNOWLEDGE, GLORY AND GREATNESS OF OUR LORD ONLY!

Fruits from countless trees fall upon the ground. But these "fruits" cannot fill up even a very small part of this earth. In the same way, the Vedas also can speak about the glory (Mahaatmyam) of our Lord, in this way only, like a person explains the huge Meru mountain, citing the example of one mustard seed!

In the same way, the Vedas, through their "orderly mouths" describe the nature of Brahman's reality and divine self and try to make us understand this. Now through it's "prohibited mouths" (i.e. negative words) (Nisheda Mukha), it tries to make us get the knowledge about the nature of our Lord's reality by telling, "It is not like this, it is not like this." In other words, using "negative" words, negating everything else, it tries to make us understand the real nature of our Lord. In this way, our Lord is "incomparable". (NOTES: Firstly through positive "words" the Vedas speak about the glory of our Lord, as per their strength, and this effort has been termed as feeble and weak, as the Vedas could at best speak of the huge Meru mountain as of the sameness or like the mustard seed! Thus the very weak nature of the Vedas, and their lack of "ability", even to describe a very small part of our Lord, are proved. Now, due to this "inability", the Vedas took recourse to another "negative" method by telling about everything as "this is not like Brahman". In this way also, the Vedas have exhibited their total "incapacity" to even touch the fringes of our Lord's real nature! AND IT IS SAID, THAT THIS LORD BECOMES A "PUPPET" IN THE HANDS OF

HIS LOVING TRUE DEVOTEE (DAARUYANTRAVAT = like a "puppet" — Bhagawad Sri Ramanuja).

Whatever is spoken of in the Vedas has now been told, and in the end it is said, that our Lord is beyond (Para) everyone i.e. He is the "best" of all and "wonderful". The Vedas say: (1) No one can "eat" our Lord. (2) "From whom the "words" return back". In this way, all these "negative" Vedic utterances only reemphasize the highest "best" nature of our Lord. This way of "negative" utterances have no "end". Because, the strength to describe the glory of our Lord has got obstructed and stunted, the Vedas, began to consider themselves as being "not proofs or evidences", through which, the Vedas take refuge in our Lord only as they have no other refuge to resort to!

Through all these, IT IS PROVED, THAT OUR LORD SRI KRISHNA ONLY IS TO BE SERVED AND WORSHIPPED, AS HE IS OF THE DIVINE FORM OF THE HIGHEST "BLISS" (PARAMAANANDAROOPA). NO ONE ELSE. THIS IS THE TRUE MEANING OF ALL THE VEDAS. VEDAS TRY THEIR VERY BEST ONLY TO MAKE US UNDERSTAND AND REALIZE THE KNOWLEDGE ABOUT OUR LORD KRISHNA! To enable us to get this "Jnana", our Lord only has originated the necessary "intellect" in us, which can absorb and realize this knowledge. Due to this, in a subtle way, all the Vedas (due to their vision of all "subtle" things) are describing about the glory and greatness of our Lord only. Even then, they are describing only the "indescribable" Lord (Brahman). "In this way, those who are interested to see actually the Vedic utterances, in this "dialogue" may see these

original Vedic sayings themselves. Due to our desire to keep this short, here, we have not written further on this subject". (These are the words of our Shri Mahaprabhuji). We have also said here, in this way, the "secret meaning" as spoken by the Vedas.

कृष्णानन्दः परानन्दो नान्यानन्दस्तथाविधः ।

वेदा अपि न तच्छक्ताः प्रतिपादयितुं स्वतः ॥२८॥४१॥

KĀRIKA 28(41) Meaning: "The "bliss" of our Lord Sri Krishna is the highest "bliss" than anything else. There is no "bliss" equal to this "bliss" of our Lord Sri Krishna. Even the Vedas, by themselves, are not capable of describing the exact nature of this "bliss" of our Lord Sri Krishna."

इत्येवं श्रुतिगीतायाः संक्षेपेण निरूपितः ।

अर्थराशिः समुद्रो हि यथाङ्गुल्या निरूप्यते॥

श्रुतिभिरुक्तानि वाक्यानि, सनन्दनोऽनुवादमात्रं कृतवान्। ततो व्याख्यानव्यतिरेकेण तदर्थव्यतिरिक्तं न वेति संदिह्य औत्पत्तिकमनीषयैतज्ज्ञायत इति ज्ञापयितुं तस्यार्थस्यावबोधमाह इत्येतदिति।

KĀRIKA Meaning: "Like the vast ocean is indicated through a finger, in the same way, the meaning of this "Sruti Geeta" has been given in a summarized way."

From the 14th verse up to 41st verse, the Vedas have sung the "praise" of our Lord. These "verses" have been given as a "translation" by the great Sanandana. But, without an explanatory commentary, did he realize the true and full meaning of all these? Answering this, it is said, that he understood this, through the "divine intellect". This is being explained through the following verse.

श्रीभगवानुवाच -

इत्येतद्ब्रह्मणः पुत्रा आश्रुत्यात्मानुशासनम् ।

सनन्दनमथानर्चुः सिद्धा ज्ञात्वात्मनो गतिम् ॥४२॥

VERSE 42 Meaning: "Our Lord Sri Narayana said, "In this way, Oh Nārada! After listening to the "instructions" given to the "Jeevas", he understood the "course and fate" of the divine Aatma! Through this, the sons of Brahma became totally fulfilled! (Having understood the true meaning of these "Upadesa" (instructions). Later, they began to worship and honour Sanandana!"

श्रीसुबोधिनी: नारदं प्रति नारायणवाक्यम्। श्रोतारो ब्रह्मणः पुत्राः। सम्पूर्णश्रुतिगीतायाः संक्षेपेणार्थमाह आत्मानुशासनमिति। आत्मनां जीवानामनुशासनमुपदेशः। भगवानेव सेव्य एवेति च। एतवानेव श्रुतिगीतार्थः। स तेषां हृदये समागत इति गुरोः पूजनं कृतवन्त इत्याह सनन्दनमिति। अथेति भिन्नप्रक्रमेण। पूर्वं समाः स्थिताः 'तुल्यश्रुततपःशीलाः' इति वाक्यात्। इदानीं तु श्रुतिगीतारूपार्थः तेनैव विशेषतो ज्ञायत इति प्रवचनाधिकारे दत्ते यत्सर्वेन ज्ञायते तदेव वक्तव्यमितीदमुपाख्यानमुक्तवान्। यदि तेषामयमर्थो न ज्ञातः स्याद् विशेषाकरेण तदा 'श्रुत्वाप्येनं वेद न चैव कश्चित्' इति न्यायेन विशेषाज्ञानात् विशेषतः पूजां न कुर्युः। अतोऽयमर्थः अपूर्वः जनवासिनापि दुर्लभः केवलमिदानीमेव प्रकट इति ज्ञापितम्। ततः सिद्धाश्च जाताः। नातः परं श्रोतव्यमस्ति। पूर्वमपि तैरात्मा ज्ञातः परं तस्य गतिरेतादृशी केवलं भगवानेव सेव्यो नान्योऽस्त्युपाय इति इदानीमेव ज्ञातवन्तः। अतः सिद्धा इत्यर्थः ॥४२॥

नारदस्यात्रैवं जिज्ञासा उत्पन्ना। एतादृशोर्थोन्योपि भविष्यतीति तत्राह इत्यशेषसमाम्नायेति।

SRI SUBODHINI: The "hearers" of the "Sruti Geeta" were the sons of Lord Brahma. In this "Sruti Geeta", the "Jeevas" are given "this instruction" only -

that **OUR LORD ONLY IS TO BE SERVED AND WORSHIPPED**. The meaning of this "instruction" got implanted in their hearts firmly. Due to this, they began to do the worship of the "instructor" viz. Sanandana.

The word "Atha" (now) indicates the starting of another subject. Though all the sons of Lord Brahma were equal to each other in their knowledge, penance and conduct, even then, it was Sanandana, who had realized fully the inner meaning of this "Sruti Geeta". That is why, it is Sanandana who gave this discourse. After listening to this, the sons of Lord Brahma understood the true meaning of this Sruti Geeta and that is why, all of them acknowledged their "gratefulness" through worshipping Sanandana. By telling like this, it is also proved, that the sons of Lord Brahma had clearly understood the true meaning of this "Sruti Geeta". It is also told, that **THIS TRUE MEANING IS THAT OUR LORD SRI KRISHNA IS THE ONLY ONE TO BE SERVED AND WORSHIPPED. THIS SERVICE AND WORSHIP IS VERY RARE EVEN TO THE PEOPLE WHO LIVE IN THE "JANA LOKA"**. The reason being that, here in Janaloka, all of them follow the path of "Jnana" (knowledge) i.e. Brahmavaada! Due to this, they are not aware of the "bliss" of serving and worshipping our Lord! (The "Aananda" of Bhagawad Bhajanaananda). Now only, they have understood the "new" meaning of true service and worship to our Lord. They all now realized, that there was nothing left for them to hear or listen to. All these sons of Lord Brahma had the knowledge of their "Aatma". But now only, they realized that **"OUR LORD'S SERVICE AND WORSHIP ONLY IS THE WAY TO DRINK THE HIGHEST "BLISS" OF**

OUR LORD". Hence, they achieved the "highest result" in the fullest manner! This is the purport.

In the mind of Nārada, at this time, another desire also came to the effect, that there may be "other meanings" also for these Vedic utterances, and he got eager to know the "other meaning" also. For this sake, the following verse is being given.

इत्यशेषसमाम्नाय पुराणोपनिषद्रसः ।

समुद्धृतः पूर्वजातैर्व्योमयानैर्महात्मभिः ॥४३॥

VERSE 43 Meaning: "That "bliss" (Rasa) which is present in all the Vedas, Puranas and the Upanishads has been already taken out already by these Mahatmaas, who roam around in the sky."

अर्थः स्थलत्रये गूढः पुराणोपनिषच्छ्रुतौ ।

सर्वतः सारमेतद्धि समुद्धृतमिहोच्यते ॥

KĀRIKA Meaning: "The "bliss" of serving and worshipping our Lord is kept, in a secret way, in the three places of the Vedas, Puranas and the Upanishads. From these three places, through this "Sruti Geeta", the "bliss" has been taken out and spoken of. Hence, there is no other "bliss" other than this (i.e. nothing else than this)."

श्रीसुबोधिनीः अतो नान्योस्ति सारांश इति वक्तुं निरूपयति। अशेषाः सर्व एव वेदाः पुराणानि उपनिषदश्च तेषां निरर्थनेन अयमर्थो निर्गलित इति रसः। स पूर्वं तत्रैव स्थितः पश्चात्पूर्वजातैर्महात्मभिर्योमयानैः सनकादिभिस्ततः समुद्धृत्य पृथक् स्थापितः। नन्वेतत्समुद्भारे किं प्रयोजनमिति चेत् तत्राह महात्मभिरिति। महान्तस्ते सर्वोपकारकाः ॥४३॥

एवं श्रुतिगीताया माहात्म्यमुक्त्वा नारदे विशेषमुपदिशति त्वं चैतद् ब्रह्मदायादेति।

SRI SUBODHINI: All the Vedas, Upanishads and the Puranas — all of these have been fully churned up, to take out this “meaning”. Hence this “meaning” is Rasa or CRUX — BLISS ITSELF! In the first instance, this “bliss” was stationed in these three places viz. the Vedas, the Puranas and the Upanishads. Later, the first born of Sanakaadi brothers, who roam around in the space, took out this “bliss” from these three places, made it separate and have placed this “bliss” in this “Sruti Geeta”. What was the motive behind this taking out of this “bliss” from these three places! Answering this, it is said, that these Sanakaadi brothers were “Mahatmaas” (noble and great sages). THEY WERE EAGER TO DO HELP AND CONFER BENEFITS ON EVERYONE. THEY TOOK THIS “BLISS” OUT ONLY, WITH A VIEW TO HELP AND BENEFIT EVERYONE! IF THIS ACTION WAS NOT DONE, THEN, THE “JEEVA” WOULD NOT BE ABLE TO DRINK THIS “BLISS” THROUGH THIS SHORT, BUT PITHY “SRUTI GEETA”!

In this way, after describing the glory of this “Sruti Gita”, through the next verse, our Lord advices Nārada to do some “special work”.

त्वं चैतद्ब्रह्मदायाद श्रद्धयाऽत्मानुशासनम् ।

धारयंश्चर गां कामं कामानां भर्जनं नृणाम् ॥४४॥

VERSE 44 Meaning: “Oh Narada! Oh, the son of Brahma! You are the authority to hold this knowledge of Brahman! This “instruction” has been given to all the “Jeevas”, with a view to destroy all the “desires” of the human beings. Hence please adopt and observe these instructions and roam around this Universe, as per your will and desire.”

श्रीसुबोधिनीः ब्रह्मणः पुत्रो ब्रह्मदायादो भवति। अत्र तु ब्रह्मण्येव दायं प्राप्तवानिति विशेषतो वचनम्, अधिकारनिरूपणार्थं वा। यस्तु ब्रह्मणि दायभाक् तस्य हृदये अयमर्थः स्फुरति। अतः श्रद्धया आत्मानुशासनं तवात्यन्तोपदेशपूर्वकं रूपमतो धारयन् इममर्थं सर्वदा विचारयन्, गां चर सर्वत्र परिभ्रमणं कुरु। परित्यागेनैवास्य शास्त्रार्थस्य सम्भवात्। आत्मानुशासनेनैव निरन्तरं भगवत्स्मरणं प्राप्तम्। नारदस्य सिद्धमप्यस्ति। एकमेव बाधकं महतो भगवत्स्मरणे काम इति। 'कश्चिन्महान् तस्य न कामनिर्जयः' इति वाक्यात् तस्यैतत्कामभर्जनसाधनं, कामानामिति बहुवचनं सर्वाकाङ्क्षानिवर्तकमिदमिति सूचयति। नृणामिति मनुष्याणां विशेषहितकारीत्युक्तम् ॥४४॥

अयमुपदेशो नारदस्य हृदये समागत इति ज्ञापयितुं तस्य कथामाह एवं स गुणादिष्टमिति।

SRI SUBODHINI: The son of Lord Brahma is the successor to Lord Brahma. But sage Nārada has got the authority to hold this knowledge of Brahman itself! Hence, our Lord, made this addressal to sage Nārada, to indicate this "authority". He, who is the "authority" to hold this "knowledge" of Brahman, in his heart, the meaning of this "Sruti Gita", will always "rise" and be "present". Hence, the "instruction" given to sage Narada, will be thought of by him, with the same exact meaning, and the Lord told him "to roam around everywhere, as per his will and desire", keeping the true meaning of this Sruti Gita in his heart.

By "giving up" (i.e. renouncing) only, one can serve and worship our Lord whose worship has been described in this Sruti Gita. When the "Jeevas" get this type of "instruction" only, they will be able to remember our Lord at all times. The sage Nārada, of course, had the remembrance of our Lord at all times.

Even for the great and noble "Mahaatmaas", the

main "obstruction" for the continuous remembrance of our Lord is "desire" only (Kaama). If a "Mahaatma" has not been able to conquer his "desire", then for him, this "Sruti Gita" is the ideal instrument! The word "humans" (Nrinaam) has been used to emphasize the fact, that this is very useful and beneficial in a "special" way, to the human beings. This is what is indicated.

This advice given by our Lord Sri Narayana got firmly merged in the heart of sage Nārada. To enable us to know this, Nārada's story is being told, through the next verse.

श्रीशुक उवाच-

एवं स गुरुणादिष्टं गृहीत्वा श्रद्धयात्मवान् ।

पूर्णः श्रुतधरो राजन्नाह वीरव्रतो मुनिः ॥४५॥

VERSE 45 Meaning: "Sri Sukadeva said, "Oh king! In this way, after accepting with great faith, the instructions of the Gurudeva, Nārada who is the authority, Jnani, who remembered our Lord at all times, and who does everything without any delay, began to say."

श्रीसुबोधिनी: यद्यपि बहून्वेव व्याख्यानानि श्रुतानि तथाप्यत्र विशेषतः श्रद्धावान् जातः। आत्मवानित्यधिकारी। पूर्ण इति तस्यार्थावबोधो जात इति सूचितम्। श्रुतधर इति श्रवणमात्रेणैव शब्दतोर्थतश्च धारयतीति नित्यस्मरणमुक्तम्, अभ्यासापेक्षा च निवारिता। राजन्निति। अयमर्थो ग्राह्य इति बोधनार्थं, सोर्थस्तेनेति ज्ञात इति ज्ञापयितुं गुरुं प्रति किञ्चिदाह यतो वीरव्रतः वीरवद्व्रतं यस्येति। वीरः सकृदेव कार्यं करोति। न तु विलम्बं सहज इति। एवं क्रियाशक्त्याधिक्यमुक्त्वा ज्ञानशक्त्याधिक्यमाह मुनिरिति ॥४५॥

स्वगुरुं नमस्यति नमस्तस्मै भगवत इति।

SRI SUBODHINI: Though sage Nārada had heard many "instructions" (Upadesa), even then, he took

special interest, and reposed his faith in this “Upadesa” (instruction). Through the word “Aatmavaan”, his authority is reemphasized. The word “Poorna” (total) has been used to indicate, that the sage had got the “Jnana” (knowledge) of what was spoken so far (i.e. about the “Sruti Gita”) and it’s meaning! Hence, sage Nārada is a “Jnani” (the one who “knows”)! Through the words “Srutadhara”, it is indicated, that Nārada always “listened” and immediately was able to understand it’s meaning (i.e. of what is listened to). Due to this, he always remembered our Lord and there was no necessity for him to do any “practice” of remembrance of our Lord. “Oh king!” — this addressal of king Parikshit has been made by Sri Sukadeva to indicate, that even the king is deserving to understand the true meaning of this “Sruti Gita”, and that sage Nārada had understood the true meaning of this “Sruti Gita”. Here, Nārada is hailed as the Guru and of a “Veera Vrata” i.e. he keeps “vows” like the very courageous persons (Vēera) through which, he does everything at the same time, and cannot brook any delay at all! In this way, after describing the abundance of power of action in sage Nārada, with a view to show his power of “Jnana” also, sage Nārada is referred to here as “Muni” (sage).

Now, sage Nārada is prostrating to this “Guru” — our Lord, through the following verse.

नारद उवाच

नमस्तस्मै भगवते कृष्णायामलमूर्तये।

यो धत्ते सर्वभूतानामभवायोशतीः कलाः॥४६॥

VERSE 46 Meaning: “Sage Nārada began to say, “I am prostrating to our Lord Sri Krishna, who is pure

in His divine nature, and who, with a view to confer liberation on every being, adopts and manifests His most beautiful powers and forms (Kalaas)."

श्रीसुबोधिनी: नारायणस्य स्वरूपं कृष्णः, कृष्ण एव नारायणरूपेणावतीर्ण इति कृष्णो मूलं भवति। यद्यपि लोके नारायणस्यैवांशः कृष्ण इति प्रसिद्धिः। 'ताविमौ वै भगवतो हरेरंशाविहागतौ' इति वाक्यात्। तथापि श्रुतिगीताशिक्षया विपरीतं ज्ञातवान्। तत्र हि 'स्त्रिय उरगेन्द्रभोगभुजदण्डविषक्तधियः' इति श्रुतितुल्या निरूपिताः। तादृश्यः कृष्ण एव भवन्ति' गोपिकाद्याः, नान्यावतारेष्विति स एव भजनीयः श्रुतिगीतासु निरूपित इति ज्ञातवान्॥

SRI SUBODHINI: Sri Krishna is the divine self of Sri Narayana i.e. our Lord Sri Krishna only has taken the manifestation as Sri Narayana. Due to this, Sri Krishna is the root-form of everything. But, in this world, it is well known that Sri Krishna is an "Amsa" (part) of Sri Narayana. There is evidence for this, in Sri Bhagawatam, that both Sri Krishna and Sri Balarama, have got manifested in this world as "parts" of Lord Sri Hari. Even then, through this "Sruti Gita", this understanding is made in a "different" way! In the "Sruti Gita" it has been said that, "Our Lord's hands, like the long body of Aadisesha snake and the Gopis were deeply attached to these, in their intellect". In this verse, these Gopis have been told to be like the "Vedas" and in this way, their "intellect" was established in our Lord Sri Krishna only, and not in any other incarnation or manifestation of our Lord. Hence, our Lord Sri Krishna is the one to be served and worshiped. In this "Sruti Gita", this has been conclusively stated. This is what was clearly understood by Sri Nārada.

माहात्म्यं बहुधा ज्ञात्वा जीवानां च गतिं पराम् ।
सर्वं त्यक्त्वा विधायैतन् नित्यं कृष्णं स्मरंश्चरेत् ॥

KĀRIKA Meaning: “A human being should get, in every way (i.e. in all ways) the knowledge about the glory and “Mahaatmyam” of our Lord. Afterwards, he should get determined, that the greatest refuge and “way” is our Lord Sri Krishna only! By keeping the instruction of this “Sruti Gita”, he should give up all the worldly activities and roam around, remembering our Lord Sri Krishna, at all times.”

श्रीसुबोधिनी: एतावानेवोपख्यानार्थं इति ज्ञात्वा कृष्णमेव नमस्यति अवतारेण दोषप्रतिभानं वारयति **अमलमूर्तय** इति। अमलेषु वा मूर्तिर्यस्येति। भगवत्प्राप्त्युपायो वा निरूपितः। नन्वयं साक्षाद्गुरुनारायणस्तस्य चावतारस्तं प्रत्यक्षं विहाय तस्मा इति परोक्षः कृष्णः कथं नमस्कृत इति चेत् तत्राह यो धत्ते सर्वभूतानामिति। स एव भगवानस्मदादिसर्वभूतमोक्षार्थं उशतीः कला धत्ते। स एवैतद्रूपेणास्मदुद्धारार्थं समागतः तथा सत्ययं मूलभूतो न भवतीति तस्यैव चायमुपकार इति स एव नमस्कृत इत्यर्थः ॥४६॥

ननु गुरोर्नमस्कारः कर्तव्यः स कथं न कृत इति चेत् तत्राह **इत्याद्यमृषिमानम्येति।**

SRI SUBODHINI: “The purport of this “story” is this much only”. Having understood this clearly, sage Nārada, prostrated to our Lord Sri Krishna. “Shri Krishna is only an incarnation” — this thought of our Lord as only as an “incarnation” gives rise to “blemish”, and to ward off this “blemish”, our Lord is hailed here as “of pure form of divine self” (Amalamoorthaye). “Oh Lord! You are the pure form of divine self”! In other words, those who are “pure” are entitled to realize our Lord and in these “pure” hearts, our Lord gets fully established.

This is actually the world teacher Sri Narayana Himself, who is present before sage Nārada, whose “incarnation” is Sri Krishna. Without prostrating to the actual divine form being present before him here, sage Narada prostrates to “to HIM” — in the “formless” way. Why did he do like this? This doubt is removed by telling, “He who takes beautiful forms for the sake of liberation of all the beings” — it is He only, who has come as Sri Narayana now, for the sake of liberating everyone. Even then, this Sri Narayana’s form is not the “root-form” (Moola Swaroopa). “Liberation” is done by our Lord Sri Krishna only. Hence Nārada prostrated to our Lord Sri Krishna only. This is the purport.

It is necessary to prostrate to one’s “Guru” (teacher). Why did he not do this? If someone were to say this, the answer is given below through the next verse.

इत्याद्यमृषिमानम्य तच्छिष्यांश्च महात्मानः ।

ततोऽगादाश्रमं साक्षात्पितुर्द्वैपायनस्य मे ॥४७॥

VERSE 47 Meaning: “In this way, after prostrating to the primordial sage, and also after prostrating to His disciples, who were great Mahaatmaas, Nārada went back to the “Aashram” (hermitage) of my father Dwaipaayana.”

श्रीसुबोधिनी: इत्येव स नमस्कृतः यतः स आद्यो ऋषिः। स्वस्वरूपं जानाति कृष्णोऽहमिति तच्छिष्याश्च तं जानन्ति यतो महात्मानः वस्तुस्वरूपं जानन्ति न तु बहिर्मुखा इत्यर्थः। केवलपरमतत्वव्युदासाय व्याससम्बन्धमाह ततोऽगादाश्रममिति। यद्यपि व्यासस्य बहून्येव स्थानानि सन्ति तथापि साक्षात्तदेव स्थानम्। ननु व्यासः साक्षाद्भगवान् कथं स्वतो न ज्ञातवांस्तत्राह द्वैपायनस्येति ॥४७॥

SRI SUBODHINI: Hence, he did prostrations to Him, due to the reason, that the Lord is the primordial

“sage” (Rishi). Sri Narayana had clearly understood His divine Swaroopa as Sri Krishna, and His disciples had also understood His divine self - as they were all great Mahaatmaas. Those, who are “externally oriented” (Bahirmukha) will not be able to realize the divine nature of our Lord. To emphasize this further, (i.e. that it is not only true because the great sage Sanandana has told this, but this has the approval of Veda Vyaasa also), it is said in this verse, that sage Narada went to visit “my father” Dwaipaayana’s hermitage. Though Shri Vyasji had many places for his stay, sage Nārada went to the original place of Veda Vyaasa. That is why, the word “Sakshat” (actual) has been used in this verse. When Shri Veda Vyaasa is also the form of our Lord only, why is it, that he did not know about this “Sruti Gita”? This is replied to by telling, that Veda Vyaasa was born in an “island”, it is possible that he might have had two different “attitudes” in his intellect, and could not know this!

सभाजितो भगवता कृतासनपरिग्रहः ।

तस्मै तद्वर्णयामास नारायणमुखाच्छ्रुतम् ॥४८॥

VERSE 48 Meaning: “After being worshiped by Veda Vyaasa and having got seated, sage Nārada, described to Veda Vyaasa, this “secret principles”, which he had listened from the mouth of Sri Narayana Himself.”

श्रीसुबोधिनी: ततस्तेन सभाजितः महता पूजितः सन् आसनं च तदुक्तं गृहीत्वा नारायणमुखाच्छ्रुतं यद्गूढं तद्वर्णयामास। ततः परम्परया प्राप्तं मयापि ते वर्णितमिति। एतद्विचारप्रकारेणैव यथा निर्गुणे मनः प्रविशति तथा कर्तव्यम्। भगवता चेत्तादृशी बुद्धिस्त्वयि कृता तदा तया मनः प्रवेक्ष्यतीति भावः ॥४८॥

SRI SUBODHINI: After coming to the hermitage, sage Nārada was welcomed and worshipped well by sage Veda Vyaasa. After having seated, sage Nārada explained the “secret principles”, as explained in the “Sruti Gita” by Sri Narayana Himself, to Veda Vyaasa. Later Sri Sukadeva said, “I also got this instruction, in the traditional way (of lineage), and I have told you about this.”

Only on thinking about this deeply, one can put efforts to make the mind enter into the divine self of our Lord, which is beyond the three qualities “Nirguna”. The purport of Sri Sukadeva telling this is that “If the Lord has blessed you with this sort of “intellect”, then you will enter into this “Nirguna” state, with this mind.”

इत्येतद्वर्णितं राजन् यन्नः प्रश्नः कृतस्त्वया ।

यथा ब्रह्मण्यनिर्देश्ये निर्गुणेऽपि मनश्चरेत् ॥४९॥

VERSE 49 Meaning: “Oh king! You had asked me the question, as to how can one put and fix one’s mind in the “indefinable and beyond the qualities” Brahman? I have now explained this way to you. I have explained to you the way through which, the mind can be made to get fixed in Brahman.”

श्रीसुबोधिनी: एतदर्थानवबोधात्पृष्टमन्यदुत्तरं चान्यद्वत्त्वानिति न मन्तव्यमित्येतदर्थमाह यः प्रश्नः नोऽस्मान् प्रति त्वया कृतः तस्यैवैतदुत्तरमिति। वेदास्तु निर्गुणं प्रतिपादयन्ति तत्केन प्रकारेणेति संदेहे अनेनैव प्रकारेण प्रतिपादयन्तीति ज्ञातवतः निर्गुणेऽपि ब्रह्मणि मनश्चरेत्॥

शुकोऽपि श्रुतिगीताप्रतिपाद्यमर्थं पुनः स्वयं संक्षेपेणाह प्रतिपत्तिसौकर्याय योऽस्योत्प्रेक्षक इति।

SRI SUBODHINI: “I have replied only to the specific question, asked by you. I have not replied to

any other question. The Vedas speak about our Lord, who is beyond all the qualities (Nirguna). But we have to realize as to the way and manner, this is described. On getting this doubt, it is said, that this "Brahman" has been described in the Vedas, only in the way, it has been described in this "Sruti Gita". He who realizes this truth, will have his mind get fixed only in Brahman.

Sri Sukadeva also, with a view to enable all of us to understand the meaning of "Sruti Gita" is explaining the same, in a simple language, in the following verse.

योऽस्योत्प्रेक्षक आदिमध्यनिधने योऽव्यक्तजीवेश्वरो

यः सृष्ट्वेदमनुप्रविश्य ऋषिणा चक्रे पुरः शास्ति ताः ।

यं संपद्य जहत्यजामनुशयी सुप्तः कुलायं यथा

तं कैवल्यनिरस्तयोनिमभयं ध्यायेदजस्रं हरिम् ॥५०॥

VERSE 50 Meaning: "Our Lord, always contemplates about the welfare of this Universe, in the beginning, it's course and in the end! He has also become the forms of it's beginning, the middle and it's end! He is also the primordial nature, Prakruti and Ishwara also! He is the one, who having created this Universe, has entered into this, along with the Vedas, and has also manifested Himself into various different bodies! Then, He is the one, who keeps all of these, under His control. Like a sleeping person, forgets his body, in the same way, after attaining our Lord, a devotee gives up, once and for all, his "ignorance", despite being a follower of "nature" (Prakruti) previously!" You are the only One, Oh Lord! who exists, and due to this You have destroyed the "cause" (Yoni) for both births and deaths! You are without any fear! "One should, therefore meditate on this eternal Lord Sri Hari always."

श्रीसुबोधिनी: माहात्म्यं ज्ञात्वा, भगवन्तं भजेदिति, अर्थद्वयं श्रुतिगीतार्थः माहात्म्यं भजनं चेति। तत्र भजनप्रतिपादिकाः सर्वा एकीकृत्याह ध्यायेदजस्रमिति। अन्तर्भगवन्तं स्थापयित्वा तत्र सेवां कुर्यादित्यर्थः। तस्य फलत्वायाह अजस्रं सुखरूपं सर्वदुःखहर्तारं चेति। तत्र भगवतो माहात्म्यं गुणरूपं दोषाभावरूपं च। तत्र गुणरूपं द्वादशधा निरूपयति। यो भगवान् अस्य सर्वस्यापि जगतः उत्प्रेक्षकः ऊर्ध्वं प्रेक्षते कथमेते जीवसङ्घा निस्तीर्णा भविष्यन्तीति विचार्य एवं भविष्यन्तीति तेषां हितं चिन्तयतीत्यर्थः। अयमेको भजनीयगुणः। आवश्यकत्वाय गुणत्रयमाह अस्य जगतः आदिमध्यावसानरूपः एवं चतुष्टयमेकं सृष्टिकारणरूपम्। माहात्म्यत्रयमाह यः अव्यक्तं प्रकृतिः जीवः पुरुषः ईश्वरः कालो नियन्ता त्रितयरूप इत्यर्थः। एवं सप्त गुणा निरूपिताः। अवशिष्टान् पञ्च गुणानाह यो भगवानिदं सृष्टेत्येकम्। अनुप्रवेशो द्वितीयः। ब्रह्माण्डं सृष्ट्वा ब्रह्माण्डमध्ये प्रविष्ट इत्यर्थः। ततो ऋषिणा वेदेन मुख्यजीवेन वा सहितो जात इत्यर्थः। ततो देवतिर्यगादिपुरश्चक्रे चतुर्थोऽयं, शासिता इति पञ्चमः। दोषत्रयाभावमाह यं संपद्येति। जीवा अपि संप्राप्य मनसा भावनयापि लब्ध्वा अजां जहति अविद्यां दूरीकुर्वन्ति। ननु स्मरणेनैव तर्हि मुक्ताः स्युः तथा सति पुनर्दण्डग्रहणं न स्यात्। तत्राह सुप्तः कुलायं यथेति। नहि सर्वात्मना अजापरित्यागः किंत्वेवं भगवतो माहात्म्यं निरूप्यते यत्सम्बन्धमात्रेणैव अजां सकार्या पुरुषो जहाति सर्वथा न स्मरतीत्यर्थः। यथा सुप्तः पुरुषः शरीरं न स्मरति एवं परम्परयापि दोषाभावो निरुक्तः। साक्षादाह कैवल्येन केवलभावेन निरस्ता योनिः कारणभूता येनेति। सर्वमेव भगवानिति योनिरधिका कुतः स्यात्। अभयमिति। अभयमिति तृतीयो दोषो निवार्यते। स्वयं भयरहितः सर्वेषामपि भयनिवर्तक इति। एवं निर्दोषपूर्णगुणरूपो भगवानिति स्वत एव परमानन्दं प्रयच्छति दुखं च दूरीकरोतीति तमेव सर्वोऽपि भजेदित्यर्थः ॥५०॥

इति श्रीभागवतसुबोधिण्या श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभ-
दीक्षितविरचितायां दशमस्कन्धोत्तरार्धविवरणे सप्ताशीतितमोऽध्यायः
॥८७॥

SRI SUBODHINI: What is told by Sri Sukadeva is, that A DEVOTEE SHOULD SERVE AND WORSHIP

OUR LORD, AFTER REALIZING HIS GLORY AND GREATNESS (MAHAATMYAM). Thus, in this "Sruti Gita", both the "glory" (Mahatmyam) and "service and worship" (Bhajanam) of our Lord have been described i.e. it contains the meanings of these two principles.

Summarizing the entire meaning together, of all the Vedic sayings, which speak about the service and worship of our Lord, as contained in this "Sruti Gita" are the words "one should meditate on our Lord, in one's heart" (Dhyaayedasram) i.e. one should serve and worship our Lord with devotion. The word "Ajasra" is used to convey the meaning, that our Lord's worship and service, is conducive to happiness and for the mitigation of all types of sorrow! It is also explained in the "Sruti Gita", that our Lord's divine form and glory are consisting of virtuous divine qualities and is also "blemish free". The Lord's glory of these "virtues" are of 12 kinds. This is being described.

OUR LORD IS ALWAYS EAGER TO SEE THAT THIS ENTIRE UNIVERSE IS VERY HAPPY! HE IS ALWAYS THINKING OF THIS FACTOR I.E. HOW CAN THE "JEEVAS" BE REDEEMED? In this way, the Lord is always thinking about this only i.e. how to confer welfare on the Jeevas? This one quality and virtue in our Lord makes us get truly devoted to our Lord and worship Him only! Our Lord's three qualities are described i.e. our (1)Lord is the beginning, (2) the middle and (3)the end also! In this way, 4 qualities or virtues of our Lord have been given the virtue of our Lord always thinking about our welfare and the above 3 virtues – thus 4 virtues). Through these 4 "virtues" our Lord is the "cause" for this creation, and He has become the "created Universe" also! HENCE OUR LORD IS TO BE

SERVED AND WORSHIPPED! ALL THESE VIRTUES MAKE US WORSHIP AND SERVE HIM AT ALL TIMES.

Now, with a view to "exhibit" our Lord's "glory" (Mahatmyam) three qualities are described. Our Lord, (5) is the unmanifest (Prakruti - nature), (6) Jeeva (the "Purusha"), (7) Ishwara (He who controls everyone) - in this way, three "qualities" have been described. Along with the above 4 qualities totally, up to now 7 qualities have been told. The remaining 5 qualities are being told viz. (8) He, who has created this Universe. (9) He is the one, who has entered into this Universe. (10) Then, He forged relationship with the Vedas and the Jeevas. (11) Then, He created the celestial beings, their bodies and of others. (12) Then, He kept all of them under His own control. In this way, 12 virtues/qualities of our Lord have been described. All these 12 virtues represent the "glory" (Mahaatmyam) of our Lord. Due to this "glory", it is our Lord, who is to be served and worshipped.

(1) Our Lord is always "blemish free", due to which also, He is the only ONE, who should be served and worshipped. Here, the absence of "3" blemishes is shown and explained.

The "Jeeva" who attains our Lord, through his mind, gets rid of his "ignorance" (Avidhya) i.e. "ignorance" can no more exercise its control over the "Jeeva"! Like a sleeping person is able to forget his body and through this, he does not remember his body at all, in the same way, by getting "related" to our Lord, the Jeeva gives up his "ignorance" with all its variants (actions), and in this way, is able to forget this "ignorance" for ever! Thus, the "blemish free" nature of our

Lord has been explained. The purport of this is, one can give up one's "ignorance" only through the "relationship" of our Lord (and not through the realization of "Aatma" as being the basis of everything) and this only serves to prove the "glory" (Mahaatmyam) of our Lord.

(2) Our Lord is always "ONE" only. Through this He has destroyed the cause for both births and deaths (Yoni). When everything is our Lord only, how can anyone else (Yoni) be present? In this way, the second "blemish" has been mitigated.

(3) Our Lord, by Himself is without any fear! But, He is also the destroyer of the fear of everyone else also. In this way, the third "blemish" also is mitigated.

In this way, our Lord has been explained as the "blemish free", total and full of auspicious virtues. Hence, He blesses His devotees, with the highest bliss (Paramaananda) by Himself. He destroys the sorrow of His devotees. Everyone, therefore, should serve and worship our Lord only. This is the purport.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 87th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्रीभागवतं-दशमस्कन्धं - अष्टाशीतितमोऽध्यायं ॥

CHAPTER 88, CANTO 10,

SRI BHĀGAVATAM.

एवं कृष्णस्य मूलत्वे संदिहानस्य संशयः ।

निवारितोऽतियत्नेन येन कृष्णः परः स्मृतः ॥१॥

KĀRIKA 1 Meaning: “The doubt regarding the “essential-basic-divine-nature” of our Lord Sri Krishna (“Brahman” nature) in the mind of the devotee was removed with intense efforts of this nature. Through this, everyone realized, that our Lord Sri Krishna as the “best” of all persons”(and the highest truth of Brahman).

[NOTES OF EXPLANATION: (1) Due to the incidents of the nature of the abduction of Subhadra and others, it was proved, as though, that our Lord Sri Krishna did not have the quality of “valour” (Veeryam) in Him, in the fullest measure. Then how can anyone consider Him as the highest Brahman i.e. “the root-divine” Lord? (i.e. the Lord who is the “root” (Moola) of everything). This doubt is removed in this way, that our LORD SRI KRISHNA IS “SUPERNATURAL” (ALOUKIK), AND ALL HIS “ACTIONS” ARE ALSO

“SUPERNATURAL” (ALOUKIK AND DIVINE). WHATEVER OUR LORD DOES CANNOT BE UNDERSTOOD BY ANYONE, ESPECIALLY AS TO WHY HE DOES SUCH ACTIONS (LEELAS) I.E. NO ONE CAN UNRAVEL HIS WILL AND DESIRE (AS TO WHY HE DOES THESE THINGS) FROM THE “WORLDLY” POINT OF VIEW! IN THIS WAY, WITH GREAT DIFFICULTY, IN THE EARLIER CHAPTER, THIS “DOUBT” WAS REMOVED. (2) When in the “supernatural” ways of our Lord, even the Vedas have no “say or role” (i.e. they can neither understand nor influence. In our Lord Sri Krishna, senses like “eyes” do “act”! Hence some may say, that Sri Krishna is the root-cause for this Universe viz. Brahman! This sort of “doubt” has happened through these “evidences and proofs” only. This “doubt” also was removed, in the previous chapter by telling the way, through which these Vedas grasp and understand our Lord’s “real” divine nature!]

व्यवहारस्तथैवात्र कृष्णे पर्यवसानतः ।

सर्वेन्द्रियाणां ग्राह्यत्वं श्रुतीनां हि यथोदितम् ॥२॥

KĀRIKA 2 Meaning: “Like all the activities of the Vedas, in the end, come to rest with our Lord only, i.e. they realize our Lord only, in the same way, the “supernatural” senses also attain their “rest” in our Lord only! i.e. they attain in the end, our Lord only. Through this, these “supernatural” senses, although roaming everywhere, in the end, drink only the “bliss” (Rasa) of our Lord’s superlative beauty and brilliance.”

भजनीयगुणे त्वत्र संदेहः कश्चिदुद्गतः ।

तन्निवारयितुं प्रश्नः पुना राज्ञा निरूप्यते ॥३॥

KĀRIKA 3 Meaning: “Here, the king had got a doubt on the quality of our Lord, who is worthy of being

served and worshipped. For the sake of it's mitigation, the king asked again the question (in this chapter). This is being explained."

पूर्वाध्यायो यशोव्यक्त्यै श्रियै चायमुदीरितः ।

अतः श्रियं सदा कृष्णे नित्यामाहाव्ययां क्वचित् ॥४॥

KĀRIKA 4 Meaning: "In the previous chapter, the manifestation of our Lord's "fame" (Yash) has been explained. In this chapter, the description of the manifestation of His quality of "Sri" (wealth) has been done. Through this, it is clearly stated that, in our Lord Sri Krishna, this "wealth" (Sri) is always permanently situated."

यथानन्दो न सर्वत्र तथा श्रीरपि देवता ।

तथात्वं दूषणं लोके भ्रान्तबुद्धौ निरूपितम् ॥५॥

KĀRIKA 5 Meaning: "Like "bliss" (Aananda) is not present anywhere else, than in our Lord Sri Krishna, in the same way, Goddess Laxmi also cannot remain for ever in anyone else, than in our Lord Sri Krishna. In this world, becoming very wealthy is a "blemish". Why? "Wealth" is "wavering" by nature, and wherever it goes, the person who has got this wealth, becomes of a "wavering" mind. Hence even our Lord has this "blemish", as He has with Him, Goddess Laxmi at all times! This sort of "wrong intellect and conclusion" is due to a "deluded" intellect (in other words, our Lord is not in any way affected by Goddess Laxmi)."

अतोऽत्र भजनीयार्थं लक्ष्मीनिर्णय उच्यते ।

एकोनचत्वारिंशे च तत्प्रसङ्गात्कथान्तरम् ॥६॥

KĀRIKA 6 Meaning: "Due to this, in this 88th chapter, the determined "notion" related to Goddess Laxmi is being explained, through which it becomes

certain, that our Lord Sri Krishna is the only Lord, who is to be served and worshipped.”

शिवादिसर्वदेवानां दातृत्वमविचारतः ।

विचारेण तु दातृत्वं कृष्णस्यैव विशेषतः ॥७॥

KĀRIKA 7 Meaning: “Lord Siva and other deities give away “boons” without any “fore thought”. But only our Lord Sri Krishna can give a “boon” with far sight and in an exemplary way.”

अविचारितदानेन स्वयं दातापि नश्यति ।

सम्प्रदानस्य का वार्ता तस्माच्छ्रीशो न तत्प्रदः ॥८॥

KĀRIKA 8 Meaning: “By giving “charity” without thinking deeply about it will destroy the “giver of charity” also. That, what will be the plight of the “taker” of this charity? This cannot be told at all! Hence, the Lord of Goddess Laxmi does not give charity without fore-thought.”

दुष्टैव श्रीरन्यगता शुद्धा कृष्णौकतत्परा ।

कृष्णमेव ततो वाञ्छेन् न श्रियं बुद्धिमान् क्वचित् ॥९॥

पूर्वाध्याये परब्रह्मरूपे भगवति प्रमाणविषयदोषान् परिहृत्य प्रमेयविषये भगवद्दोषपरिहार्थमध्यायान्तरमारभते। तत्र राजा भगवति दातृत्वे संदिहानः अदातृत्वस्य च लोके निन्दाश्रवणान् निर्णयार्थं पृच्छति देवासुरमनुष्येष्विति द्वाभ्याम्।

KĀRIKA 9 Meaning: “When Goddess Laxmi goes to any other person, then, he has the “wavering” nature. Only Goddess Laxmi, who is with our Lord, is without this “wavering” nature. She is pure and through this, our Lord is also “blemish free”. HENCE, A WISE PERSON SHOULD PUT EFFORTS TO ATTAIN OUR LORD AND NOT PUT EFFORTS TO GATHER WEALTH (LAXMI).

In our Lord Sri Krishna, who is the ultimate (Para) Brahman, through the “evidence” (Pramaanarooopa) the blemish of “qualities” (such as “truth” (Sathyam) etc. had got attached. In the previous chapter, we have clearly seen, that the real purport and substance of these “evidences” (Vedas) is, that our Lord is “Nirguna” – beyond all “qualities” only! In this way, this “so called blemish” has been removed. Now, with a view to remove the so-called “non-giving” nature of our Lord Sri Krishna, who is the highest beloved of His devotees (Prameya), this chapter is being started. King Parikshit now doubts about the “giving” nature of our Lord, as in this world, persons who are misers and “non-givers” are condemned. Hence, king Parikshit is asking the following two questions, pertaining to this subject.

राजोवाच-

देवासुरमनुष्येषु ये भजन्त्यशिवं शिवम् ।

प्रायस्ते धनिनो भोजा न तु लक्ष्म्याः पतिं हरिम् ॥१॥

VERSE 1 Meaning: “The king said, that those among the celestial deities, demons and the humans, who serve and worship Lord Siva, they enjoy various types of joys and happiness, through wealth i.e. these persons always have with them all the conveniences and comforts. On the contrary, those, who serve and worship our Lord Sri Hari, do not become wealthy and they are also denied happiness and joys.”

श्रीसुबोधिनी: त्रिविधा जीवा उपासनसमर्थारतेषां भगवदुपासनं विधीयते अन्योपासनव्यावृत्तिपूर्वकम्। तत्रान्येषामैहिकदातृत्वे कथं व्यावृत्तिः स्यादिति महादेव उपक्षिप्यते त्रिविधेषु जीवेषु ये अशिवं लक्ष्मीकृतशोभारहितं नाम्ना शिव कल्याणरूपं वा ये भजन्ति ते प्रायेण धनिनः। ज्ञानार्थिनस्तु ततो धनं न वाञ्छन्ति इति प्रायेणोक्तम् भोजा भोक्ताश्च। दानभोगक्षमं धनं शिवः

प्रयच्छतीति, यदि भगवानपि प्रयच्छेत् तदोक्तं दूषणं न संगच्छत इति प्रकृते निषेधति न तु लक्ष्म्याः पतिमिति विद्यते लक्ष्मोः स्वयं परदुःखहर्ता च ये लक्ष्मीपतिमुपासते न ते धनिनो न वा भोजा इत्यर्थः। गुणानां तारतम्यमत्र विचार्यते इति तुल्यता ॥१॥

नन्वेवमेव स्वभाव इति चेत् तत्राह एतद्वेदितुमिच्छाम इति।

SRI SUBODHINI: Why here, only the three types of "Jeevas" are told viz. the celestials, demons and the humans? The animals are also "Jeevas". Why are they omitted? Our Shri Mahaprabhuji answers this by using the words "capable of doing worship" (Upaasana Samarthaha). All these three categories only are capable of serving and worshipping our Lord, and not the animals and others. Now, who is the Lord to be worshipped? It is seen, that other "deities" (other than our Lord) also bless their devotees with "worldly" benefits and happiness. How can anyone negate the worship of other deities? In this context, king Parikshit is indicating the worship of Lord Siva. In these three categories of persons, those who lack the blessings of Goddess Laxmi, it is said, worship Lord Siva. These people are rich also. Those persons, who are eager to attain "spiritual knowledge" (Jnana), do not worship our Lord Siva for the sake of "wealth" at all. Lord Siva gives that type of wealth, which can be given away in charity, and also be used for personal happiness. If our Lord Sri Hari were to give "wealth", then this "wealth" will not have the "blemish" of seeking pleasures and joys for oneself only. Hence, it is said, that those who worship the Lord of Goddess Laxmi viz. our Lord Sri Hari, are different i.e. these persons do not, generally, attain "wealth". Though Goddess Laxmi is always with our Lord, our Lord, does not give "wealth". Why? Our Lord is the destroyer of

all types of "sorrow". Those who worship our Lord only, are not made "wealthy", nor they are after "material pleasures and joys" (Bhogi). But we should always remember, that there is "sameness" in the "Swaroopā" between our Lord and Lord Siva (in the divine self and nature). The only difference is in the "Gunas" (qualities).

If the "nature" of both our Lord and Lord Siva are like this, then, "I am eager to know as to why this is so?"

एतद्वेदितुमिच्छामः संदेहोऽत्र महान् नः ।

विरुद्धशीलयोः प्रभवोर्विरुद्धा भजतां गतिः ॥२॥

VERSE 2 Meaning: "The devotees who worship the "Lords" who have different capacities (attitudes) will also attain the "benefits and results" also in the different ways only! Like the devotees of Lord Siva, attain wealth and the devotees of our Lord Sri Hari do not get wealth etc. On this matter, I have a great doubt! Hence, I am interested to know, as to why this is so?"

श्रीसुबोधिनी: एतदत्रत्यं संदेहनिवर्तकं यतोऽत्र महान् संदेहः। हि युक्तश्चायमर्थः। भक्तत्वाद्भजनीयगुणसंदेहो वारणीय इति। नोऽस्माकं सर्वेषामेव। यतोत्र कौतुकाविष्टानामपि संदेहनिवृत्त्यर्थं प्रयत्न इति ज्ञापयितुमाह विरुद्धशीलयोः प्रभवोरिति। एको लक्ष्म्या सहितः। अपरो विहीनः। तत्सेवकस्तु लक्ष्मीरहितः सहितश्चेति। यस्य हि यद्रोचते स स्वभक्ताय तत् प्रयच्छति, प्रकृते तु तदभाव इत्यर्थः। अत्र संदिग्धः प्रष्टव्यः शिवः कथं स्वयं न भुङ्क्ते कथं प्रयच्छतीत्यत्र किं विषया राज्यादय उत्कृष्टाः आहोस्विदपकृष्टा इति। उत्कृष्टश्चेच्छिवः कथं स्वयं न भुङ्क्ते, अपकृष्टश्चेत् कथं प्रयच्छतीति। तत्रोत्तरमपकृष्ट एवेति। अतस्तस्य भोगाभावः समर्थितः। तादृशं कथं ददादीति चेद् उपासकानामेव दोषादिति वक्तुं ये धनार्थं शिवमुपासते ते साहंकाराः सन्तः अहंकाराभिमानिनमेव शिवमुपासते। नतु शैवतन्त्रसिद्धं सदाशिवं वा

साधारणत्वाज् ज्ञानाधिकाराभावाच्च ॥२॥

अतस्तान् प्रति शिवस्तादृशमेवेति तन्निरूपयति शिवः शक्तियुत इति।

SRI SUBODHINI: "On this, I have a big doubt and I need you to clarify this". As the king was a devotee of our Lord, he was eager to get clarity on the doubt, which has risen in his mind, pertaining to his beloved Lord's qualities! The word "Naha" (for all of us) has been given in "plural" to emphasize, that not only. "I have this doubt but all others also have this doubt. Hence, this doubt should be clarified." With a view to put efforts to clear this doubt, the king says that, "Both Lord Siva and our Lord Sri Krishna are fully capable. Even then, they have "opposite" natures in their "conduct". Lord Sri Hari is with Goddess Laxmi and Lord Siva is without Goddess Laxmi. Their respective devotees also attain "opposite" results. Like the devotees of Lord Siva, who is without Goddess Laxmi, attain "wealth" (i.e. attains the blessing of Goddess Laxmi) and our Lord Sri Hari's devotees, though the Lord has Goddess Laxmi with Him, at all times, do not attain "wealth" at all! Usually, the Lord is supposed to give to His devotee, what He Himself would like to have. But here, the contrary is the norm!

Here, we have to ask the doubting king Parikshit, as to why Lord Siva himself does not enjoy or have "wealth" with Him? Why does He give away "wealth" to the devotees? What are these kingdoms? Do they give the highest benefits or do they only entail sorrow and pain? If all this wealth territories, prosperity etc. are the "best", why does Lord Siva does not enjoy them himself? why does He give wealth to His devotees? Answering this it is said, that this is due to the "blemish" in the

devotees only. They ask Lord Siva only for wealth, as these devotees are "egoistic" in nature. With a view to increase their "ego", they are desirous of getting "wealth" from Lord Siva, they sustain and nurture their "ego". Hence only egoistic persons come to worship Lord Siva. They do not worship the Lord Sadaasiva as established in the "Siva Tantram", as these devotees are ordinary and do not have the authority or deserving nature for "knowledge" (Jnana).

Due to this, out of compassion for these "egoistic" devotees, Lord Siva also becomes like that and accords to these, such benefits, as desired. This is being described below.

श्रीशुक उवाच

शिवः शक्तियुतः शश्वत्रिलिङ्गो गुणसंवृतः।

वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिधा॥३॥

VERSE 3 Meaning: "Sri Sukadeva said, "Lord Siva always keeps "Sakthi" (His power) with Him. As He is Satwik, Rajasik and Tamasik also, He is hailed as "Trilinga" (triad) and due to these three qualities, He is of the three "natures"."

श्रीसुबोधिनी: अहंकाराभिमानेऽपि शिवस्य तादृशत्वे हेतुः शक्तियुत इति। 'शक्त्या युक्तो विचरति घोरया भगवान् भवः' इति वाक्यात्। प्रलयकर्त्री शक्तिं यदि शिवः शान्तात्मा क्षणमपि परित्यजेत् तदा सा प्रलयं कुर्यात्। यदि वा कण्ठे कालकूटं न स्थापयेत् तदा सर्ववस्तूनां दोषस्याधिदैविकं रूपमिति तत्परित्यागे सर्ववस्तुषु दोषोद्गमे सर्वोऽप्यन्नादिभक्षणेन म्रियेत। यदि वा सर्पात्र धारयेत् तदा सर्व एव पुरुषाः कुण्डलिनीव्याप्ताः तथैव हताः स्युः। तदाधिदैविकान्निर्बुध्य स्थापयतीति न कुण्डलिनी कमपि हन्तीति सूचितम्। एवमग्नेर्धारणं अन्यथासर्वं दहेदिति। एवं चन्द्रमसोऽपि। अन्यथा सर्वं क्षीणं कुर्यादिति। वस्त्राणां सर्वदेवतामयत्वात् न बाधकत्वमिति न तद्धारणम्।

शार्दूलचर्म तु 'मृत्योर्वा एष वर्णो यच्छार्दूलम्' इति श्रुतेः प्राणिनां मृत्युनिवारणार्थं बिभर्ति गङ्गां च बिभर्ति। सापि स्पर्शमात्रेणैव पूर्वदेहं दोषरूपं निवर्त्य भगवदीयं देहं संपादयति। जटाश्च बिभर्ति। अन्यथा वायुना हता मेघा गच्छेयुरेव न त्वागत्य वृष्टिं कुर्युः। एवं सर्वेषां प्रयोजनानि शैवतन्त्रे निरूपितानि निर्दोषपूर्णगुणविग्रहनिरूपणप्रस्तावे। एवं परमकृपालुरपि उपासकानुरोधात् त्रिलिङ्गे जातः। ततो गुणैरपि सत्त्वरजस्तमोभिः संवेष्टितः। ननु तस्य त्रिलिङ्गत्वे वा गुणवेष्टनत्वे वा को हेतुरिति चेत् तत्राह वैकारिकस्तैजसश्चेति। वैकारिकः सात्त्विकः। तैजसो राजसः अहमहंकारस्तदधिष्ठाता जात इति तस्य त्रिलिङ्गत्वाद् गुणसंवृतत्वाच्च स्वयं चापि तथा जातः ॥३॥

ततः सहिता शक्तिः पुरुषसम्बन्धात् प्रलयकर्तृत्वं परित्यज्य सृष्टिं कृतवतीत्याह ततो विकारा अभवन्निति।

SRI SUBODHINI: Lord Siva has the factor of "ego" in Him but not the "ignorance of ego" which the "Jeevas" have! Lord Siva, desirous of giving the due results to the "egoistic" devotees, and for the sake of the welfare of this Universe, carries with Him, at all times, His "Shakthi" or power. In the Srimad Bhagawatam, it has been said that "Our Lord Siva roams along with His terrible Shakthi (SAKTHYA YUKTHO VICHARITA GHORAYA BHAGAWAN BHAVAHA).

The power, which Lord Siva carries with Him always is the power to create "Pralayam" (dissolution of the Universe). Our Lord Siva, who is hailed by our Shri Mahaprabhuji as "Sānthaatma" — always peaceful — does not leave this "power" even for a second. Why? If he were to "give her up", even for a second, then, this power would dissolve this Universe, in a trice! If our Lord Siva were not to wear the "Halahala Kaalakoota" poison in his "neck", then, everyone who eats any type of food will meet with death! Every object contains the aspect of blemish, which can cause "death" and it's

“celestial form” is this Kaalakootba poison. By keeping this “poison” in His neck, Lord Siva has taken away this “blemish” from all objects and due to this, everyone is now able to eat their food and live happily. If Lord Siva were to give up this “poison”, then once again the “blemish” in all the objects will get back, and everyone will die by consuming such food!

If our Lord Siva did not wear the “serpents” on His body, the “Kundalini” power of the human being will get killed with this power. Hence Lord Siva, has kept in His neck the “snakes”, which symbolize the celestial form of this “Kundalini” power. Due to this, this power does not kill anyone.

Our Lord Siva, by wearing “fire” has saved everyone from this scourge of fire. If this was not done by our Lord Siva, then this “fire” would have burnt everyone!

Our Lord Siva has kept the “moon” on His head. Through this, He has saved everyone from getting tired and declined. If this was not done by our Lord Siva, this “moon” would have made everyone attain “decline and reduction”, as per it's own nature and fate!

Our Lord Siva has not worn any clothes on His body and is seen as “naked”. This is due to the fact, that the “clothes” represent the “celestials” (Devaas) and they protect everyone. The tiger skin, which Lord Siva wears is symbolic of “death”. And our Lord, with a view to avert death for all persons, has put on himself the skin of the tiger! (The Vedas say, “the tiger skin is the colour of death”).

Our Lord Siva has worn the “Ganga river” on His head to indicate, that only for the true devotees of our

Lord, their bodies will be "blame-free". Why? The holy river Ganga, with it's mere "touch" is capable of changing the "blameful body" and give a new "belonging to our Lord body"! If the Lord were not to keep the holy Ganga river, then, the holy river would have touched everyone and everyone would have become "belonging to our Lord" (Bhagawadiya) and the order of "authority and deserving" nature would have been lost.

Our Lord Siva wears the "matted hair". If He were not to wear this matted hair, the "wind" would have taken away the clouds very far away, and the clouds will not come back to their places and in this way, "rains" will not come. Hence, our Lord Siva has worn "matted hair". The Vedas also say that "the clouds which carry water are His hair". These clouds are of the form of "hair". Hence this comparison!

In this way, our Lord Siva has worn on himself several items and the "use" of each of these is mentioned clearly in the "Sivatantara". Here our Lord Siva's blemish free, full quality based divine form has been described. Despite this, our Lord Siva is very compassionate and due to the "desires" of the devotees have taken the "three forms" (triad). Due to this, He has assured the "three tier" forms of Satwa, Rajas and Tamas. Why did He become like this? Answering this it is said, that "ego" has three forms viz. Satwa, Rajas and Tamas. Hence, our Lord Siva also took His three forms, as He is eager to bless these three types of "egoistic" devotees. He took the same qualities of His devotees!

The "Shakthi" (power) which is always with our Lord Siva, having got "related" to Lord Siva, gave up the task of "dissolution", and instead began to do

“creation” This is being described, through the next verse.

ततो विकारा अभवन्षोडशामीषु कञ्चन ।

उपाधावन्विभूतीनां सर्वासामश्नुते गतिम् ॥४॥

VERSE 4 Meaning: “From this “Shakthi” came the “16 changes” (Vikaar). (10 senses, 1 mind and the 5 elements = 16). A devotee who takes refuge in any one of these, enjoys the benefits of all the powers. From the “Rajasik ego” came the 10 senses. From the “Satwik ego” came the mind. From the “Tamasik ego” came the 5 elements viz. earth, wind, water, fire and space.”

श्रीसुबोधिनी: भूतानीन्द्रियाणि च विकाराः षोडश, महादेवः षोडशरूपा जात इत्यर्थः। ‘षोडशकलोऽयं पुरुषः’ इति श्रुतेः। ततः अमीषु भगवन्मूर्तिषु कंचनापि महादेवं उपाधावन् सर्वासामेव विभूतीनां गतिमश्नुते। यतः स विभूतिपतिः ऐश्वर्याण्यक्षयरूपाणि कृत्वा बिभर्तीति। अनेन तस्य विभूत्यभावो निराकृतः ॥४॥

एवं महादेवे दोषं निराकृत्य भक्तानुरोधेन विकारजातं प्रयच्छतीति निरूपितम्। भगवति च वादी प्रष्टव्यः। किं लक्ष्मीरूपा विषया उत्तमा अधमा वेति। उत्तमत्वे कथं न प्रयच्छति। अधमत्वे कथं स्वयं भुङ्क्ते इति संदेहः। तत्र हिशब्दः पूर्वपक्षोक्तं प्रकारं वारयति। लक्ष्मीरूपविषया उत्तमाः। अतो भगवान् बिभर्तीति युक्तम्। दोषरूपपक्षस्थापनार्थं भगवता शिवरूपमेव कृतमिति नात्र पुनः तत्पूर्वपक्षाः समायान्ति। तत्र भक्तेभ्यः कथं न प्रयच्छतीत्याशङ्कयामाह हरिरिति।

SRI SUBODHINI: In this way, there are 16 “Vikaaras” (changes). In other words, Lord Siva, in this way, took 16 different forms. The Vedas have stated “Purusha has 16 Kalaas”. He, who takes refuge in any one of these 16 forms, attains the results of serving all the 16 forms of our Lord Siva. How? Lord Siva is

the master of all these “forms and powers”. Hence, Lord Siva makes “opulence” limitless (Akshaya) and has this power in Him. Through this explanation, the idea of Lord Siva being one of the “powers” only has been negated.

In this way, removing the idea of “blemish” in our Lord Siva, it is said that, only for the sake of the devotees, Lord Siva, out of His boundless compassion, accords these types of “results”.

Now, we have to ask the “doubting” persons as regards our own Lord, as to whether the objects blessed by Goddess Laxmi is the best or the worst? If it is “best”, then why the Lord does not give this to His devotees? If it was, indeed the “worst”, why does He wear or has Goddess Laxmi with Himself?

It is indeed “good” to have the object, which are of the form of Goddess Laxmi. Hence our Lord is “wearing” all these — This is not the correct or appropriate reason.

Any object connected with Goddess Laxmi is full of “blemish”. For proving this, our Lord has taken the “form” of Lord Siva. But the question remains, as to why our Lord does not give wealth to His devotees, if the objects connected with Goddess Laxmi are the “best”? This doubt is answered through the next verse.

हरिर्हि निर्गुणः साक्षात्पुरुषः प्रकृतेः परः ।

स सर्वद्वगुपद्रष्टा तं भजन्निर्गुणो भवेत् ॥५॥

VERSE 5 Meaning: “Our Lord Hari only is Nirguna (beyond the three qualities), beyond the Prakruti (nature), the ever present Purusha (Lord), who is the witness of everything of everyone! Who sees everything very near

and he, who serves and worships Sri Hari becomes Nirguna — goes beyond the three qualities.”

श्रीसुबोधिनी: प्रयच्छत्येव न तु दुखरूपान्। यथा हरिर्गजेन्द्राय पूर्वावस्थास्थितदेहभार्यैश्वर्यादिकं त्याजयित्वा परमानन्दरूपान् तानेव दत्तवान् हि युक्तश्चायमर्थः। ननु शिववत् कथं न प्रयच्छतीति चेत् तत्राह निर्गुण इति। गुणार्थं तदेव रूपं जातमिति तेनैव रूपेण तत्कार्यं सिद्ध्यतीति स्वयं गुणातीतः स्थितः। अत्र रूपे गुणग्रहणे प्रयोजनं नास्तीत्याह साक्षात्पुरुष इति। अयं सर्वेषामुपासकानामात्मा अतस्तद्धितमेव विचारयति न तूपासनानुरोधं करोति। किंच अस्य तादृशी कापि शक्तिर्नास्ति यदनुरोधान्तां परिगृह्यं सगुणो भवेत्। ननु पुरुषत्वात्प्रकृतिरायातीति चेदत आह प्रकृते पर इति। ननु तथापि भक्तक्लेशं दृष्ट्वा कथं न संपादयतीति चेत् तत्राह स सर्वदृगिति। स प्रसिद्धः आत्मा हितकारी। सर्वस्यापि सर्वं पश्यति। किंच अन्तर्यामित्वान्निकटेऽपि स्थितः पश्यति। ततो यदैव यद्विना कार्यं न भवतीति जानाति तदैव तत्प्रयच्छतीति भावः। अत एवैतादृशं परमविचक्षणं भजन् स्वयमपि निर्गुण एव भवेद् गुणप्रयोजनाभावात्। भगवांश्च तेनैव रूपेण प्रकट इति न भक्तोपेक्षते नापि भगवान् प्रयच्छतीत्यर्थः ॥५॥

प्रत्युत दोषरूपान् विषयान् भक्तेषु पश्यन्नपहरतीति वक्तुमुपाख्यानमाह निवृत्तेष्वश्वमेधेष्विति।

SRI SUBODHINI: Lord Hari does give to His devotees “opulence” etc. — but He never gives that type of “opulence”, which would give sorrow. Like in the case of Gajendra, our Lord made him give up the “sorrow-giving opulence”, such as the previous human body, wife and wealth and blessed him with the highest bliss or Aananda, which is the highest opulence and wealth! The word “Hi” (yes, indeed) is used to indicate, that, whatever the Lord did was indeed right and appropriate.

Why does our Lord not give “wealth” like Lord Siva? Answering this, it is said, that our Lord is

“Nirguna” – beyond the three qualities. In fact, it is our Lord only, who has taken the form of Lord Siva, for the sake of exhibiting the three Gunas of Satwa, Rajas and Tamas! Through Lord Siva only, HE carries out all His tasks through the form of Lord Siva. Due to this only, our Lord is able to shine brilliantly as being “Nirguna” – beyond the three “qualities”. With this “divine form”, our Lord has no need to take the help of any of the three “Gunas” (qualities). That is why, it is said, that our Lord is the “Lord of the Universe himself” (SAAKSHAAT PURUSHAHA) – as HE is the “Aatma” of every devotee and worshipper! Due to this, our Lord always thinks of the welfare of the devotee only. He does not give whatever is asked for by the devotee, due to this reason only. He gives to His devotees only those “things”, through which the devotee is truly benefited and no harm comes on him!

Our Lord has no “power”, coming under which, the “qualities” can affect Him and make Him with “Guna” (Saguna = with “qualities”). Sri Hari is “Purusha” (primordial person). Hence, “Prakruti” being the “wife” (female), she comes automatically to him – all these are wrong analysis as Sri Hari is “beyond Prakruti” (PRAKRUTEH PARAHA). Even then, why does He not adopt and use these “qualities” (Gunas) on seeing the plight of His devotees? This is answered by telling “He sees everything as He is the witness of everything” (SA SARVADRIK). The word “SA” (He) has been used to reemphasize the truth, that He, the Lord is always interested to do “beneficial and helpful” actions to the “Jeeva”. This fact is well known. HE SEES ALWAYS EVERYONE’S JOYS AND SORROW. When the Lord realizes, that the devotee requires something like wealth

etc. without which, the devotee will not reach the "goal" as "desired" by our Lord, then only, the Lord gives to the devotee, what is required by him. Due to this reason, the devotee who worships this unique Lord Sri Hari, becomes Nirguna — goes beyond the three qualities. Even the devotee will experience the "truth", that these "qualities" are not useful to him, at all!

Our Lord has manifested Himself with this "Nirguna" form. Hence, the devotee never prays for anything from our Lord, and our Lord also does not "give" anything!

On the contrary when the Lord sees any "blemish" in the devotee, then He takes great care to lovingly remove this from the devotee. For this sake, the following story is being told.

निवृत्तेष्वश्वमेधेषु राजा युष्मत्पितामहः

शृण्वन्भगवतो धर्मानपृच्छदिदमच्युतम् ॥६॥

स आह भगवांस्तस्मै प्रीतः शुश्रूषवे प्रभुः ।

नृणां निःश्रेयसार्थाय योऽवतीर्णो यदोः कुले ॥७॥

VERSES 6 and 7 Meaning: "On the completion of the sacrifice of Aswamedha (Yagna), your grandfather king Yudhishtira, while listening to the glory of our Lord, heard, that our Lord does not increase the wealth of His devotees. Due to this, He got a doubt, and eager to know the real truth of this factor, He began to ask our Lord" (6)

"On getting pleased, our Lord who had taken His incarnation in the "Yadu" family for the sake of the true welfare of everyone, began to speak to him, who was eager to listen" (7)

श्रीसुबोधिनी: अश्वमेधत्रयं कृत्वा पश्चादन्ते धर्मश्रवणस्य विहितत्वाद्भगवद्भर्मान् शृण्वन् भगवान् भक्तानां संपदो न प्रवर्धयतीति तत्र संहितानः इममेवार्थं अच्युतमपृच्छत्। स च भगवांस्तत्रैव स्थितः स्वधर्मान् शृणोतीति प्रीतः सन् गुह्यमपि सिद्धान्तं सुश्रुषवे प्रभुत्वात्तन्निःशङ्कमाह। ननु व्यासादयोऽपि भगवद्रूपास्तिष्ठन्तीति। अतः कथमेवमुक्तवान् इत्याशङ्क्याह नृणां निःश्रेयसार्थायेति। व्यासस्यापि शास्त्रद्वारा निःश्रेयससाधकत्वमाशङ्क्य योऽवतीर्ण इति। रामव्यावृत्त्यर्थं पूर्वपदम् ॥६॥७॥

भगवानाह यस्याहमनुगृह्णामीति।

SRI SUBODHINI: It is the "order" of the scriptures, that on completion of three Aswamedha sacrifices, one should listen to the glories of our Lord. With a view to follow this, king Yudhishtira was listening to the glory of our Lord. He then heard also, that our Lord does not "increase" the wealth of His devotees. He got a doubt on this and he began to ask our Lord Himself about this.

Our Lord was present there only. He was watching king Yudhishtira listening to the glories of our Lord. Due to this, He was very happy. The Lord also decided to reveal the secret principles without any hesitation, as He is the "Prabhu" viz. He is "all capable" (Savra – Samartha). If fact, at that time, sage Veda Vyaasa and other Mahaatmas, who were capable of speaking about the glory of our Lord, were also present there. Then why did our Lord began to speak on this issue? The answer is given by telling, that the Lord spoke out because "the Lord has taken the incarnation" in the family of Yadu for the real "welfare" of everyone. The word "Yaha" (he, who) used, indicates that, our Lord Sri Krishna Himself has manifested, with a view to bless the devotees with "Moksha" (liberation) and not Sri Balarama.

Our Lord began to speak, "On whom I shower My blessings"..... as per the next verse.

श्रीभगवानुवाच -

यस्याहमनुगृह्णामि हरिष्ये तद्धनं शनैः ।

अतोऽधनं त्यजन्त्यस्य स्वजना दुःखदुःखितम् ॥८॥

VERSE 8 Meaning: "Our Lord began to tell, "on whom, I shower My blessings, I slowly and steadily take away his wealth! When this devotee becomes unhappy, especially through the sorrow of his own people, then, his own people will give up this unhappy devotee."

श्रीसुबोधिनीः केवलं यमनुगृह्णामि तं तु ततोऽन्यत्र नीत्वा भक्तैः संयोज्य कृतार्थमेव मुख्यं करोमि। न तत्र हरणादिप्रयासः। यस्य तु संबन्धिनः सर्वानेवानुगृह्णामि सर्वापकारित्वात्तस्य धनं हरिष्ये। क्षिप्रवचने लृट्। तत्रापि शनैः यद्यल्पे हियमाणे विवेको भवेत् तदा न हरिष्यामिति ज्ञापयन्। ननु धने हते किं स्यादत आह अतोऽधनं तस्य जनाः संबन्धिनस्त्यजन्ति। तत्र हेतुः दुःखदुःखितमिति। अधनत्वेऽपि समर्थश्चेन्न त्यजन्ति तदीया दुःखिताः तेभ्योऽप्ययमत्यन्तं दुःखित इति तेभ्यश्चेदन्नादिकं वाञ्छतीत्यर्थः। सर्वथा अप्रवृत्तस्येयं व्यवस्था, बीजसंस्कारश्च यस्य जातः ॥८॥

ननु बन्धुपरित्यागे किं स्यादत आह स यदा वितथोद्योग इति।

SRI SUBODHINI: "When I intend to bless a single devotee (without a family) then, I do not remove his "wealth". But I give him such a type of intellect through which, he gives up this Universe and enjoys the "association" of My devotees. He gets totally "fulfilled" there, and becomes a great devotee of Mine! Then, when I desire to bless his family members, then, I take away his "wealth", as this wealth usually confers only unhappiness and sorrow to everyone. I take away the wealth slowly, and I see as to whether, the devotee has

got "Viveka" (discrimination) or not? If he has developed "Viveka" (discrimination), the balance wealth, which he has with him, does not act as "non-beneficial". He then uses his wealth in doing service and worship of Myself. Due to this, I do not take away His wealth, any more, in the future. Why do I take away this wealth? What is it's purpose? On his getting "poor" (devoid of wealth) the relatives of this family will give up on this family. In this way, when the devotee becomes very sorrowful from his relatives, then he is made to beg for his food etc. from these relatives. At this time, the relatives also give him up. This method of taking away the wealth of My devotee is set up by Me only for those devotees,, who despite being initiated into this path of Bhakthi (devotion) do not serve or worship Me with love. For the sake of the welfare and "education" of these devotees only, I have set up this method of taking away their wealth."

When the relatives give up this devotee, what will be the result of this? - as per the next verse.

स यदा वितथोद्योगो निर्विष्णः स्याद्धनेहया ।

मत्परैः कृतमैत्रस्य करिष्ये मदनुग्रहम् ॥९॥

VERSE 9 Meaning: "When the devotee puts efforts to attain wealth, all his efforts end in failure. He becomes poor and begins to develop friendship with My other poor devotees. At this stage, I My self, will shower My grace on this devotee (i.e. I always shower My grace on such devotees)."

श्रीसुबोधिनीः यदा स त्यक्तबन्धुस्तदा धनमुपार्ज्य बन्धून् वशीकरिष्यामिति निश्चित्य धनार्थं यतते ततस्तस्य धनवद्धनकारणमपि नाशयामीत्याह वितथोद्योग इति। वितथा उद्योगाः धनार्जनोपाया यस्य।

तदा केवलधेहया उपायरहितया क्लिष्टः सन् निर्विषणो भवति विरक्तो भवति। तदा योग्यं योग्येन संबध्यत इति मत्परै कृतमैत्रो भवति। तदा मत् मत् एव स्वत एवाहं अनुग्रहं करिष्ये ॥९॥

कोऽनुग्रह इति चेत् तत्राह तद्ब्रह्मेति।

SRI SUBODHINI: When his relatives also give him up, then this devotee gets the determination to earn money, through his own efforts, so that he can once again attract his relatives to himself. "Just like the way through which I had destroyed his wealth earlier, now, out of my grace on My devotee, will now destroy also these new "efforts" (instruments) on his part to gather wealth again! Due to the failure of these efforts, he will become unhappy and renounce everything. He gives up all his ties with wealth, relatives and efforts to attain wealth also!"

"By getting, in this way, totally detached from this "world", he now begins to get friendship with persons like him only viz. My devotees, who have given up everything for My sake! In this way, he automatically attains My grace and blessings i.e. I Myself will bless him at this time!"

What type of "blessings" will I give him? — as per the next verse.

तद्ब्रह्म परमं सूक्ष्मं चिन्मात्रं सदनन्तकम् ।

अतो मां सुदुराराध्यं हित्वान्याभजते जनः ॥१०॥

VERSE 10 Meaning: "The highest Brahman is the Beyond, most subtle only, as consciousness and limitless! By giving up on Me, who is the Para Brahman of the above nature, people begin to serve and worship other deities involving great difficulty and stress."

श्रीसुबोधिनीः ममानुग्रहो ब्रह्मभावः पश्चान्मत्सेवया सर्वसुखमिति। अत्रायं क्रमः, प्रथमतः सेवकैः सह मैत्र्या सेवकसमानशीलव्यसनत्वे सेवकतुल्यता। ततस्तैर्मया अन्येन वा तस्य ज्ञानोदयः, ततो ज्ञानपूर्णः केवल एव मां भजते। शब्दब्रह्मव्यावृत्त्यर्थं परमम्। कार्यव्यावृत्त्यर्थं सूक्ष्मम्। सगुणव्यावृत्त्यर्थं चिन्मात्रम्। असज्जीवभावव्यावृत्त्यर्थं सदिति। सज्जीवव्यावृत्त्यर्थं अनन्तमिति। एवं 'सत्यं ज्ञानमनन्तं ब्रह्म' इति यल्लक्षणमुक्तं तत्त्वं करोमीत्यर्थः। नन्वेवं कृते कः पुरुषार्थः सिद्ध्येत् कथं ज्ञानमेव प्रथमतो नोपदिश्यते। सत्यम्। अन्यदपि प्रयोजनमस्तीत्याह अतो मां सुदुराराध्यमिति। स्वयं न प्रयच्छति स्थितमपि हरति। मुक्तिमेव प्रयच्छति। नत्वैहिकं प्रार्थ्यमानमपि इति दुराराध्यता। अत एव ऐहिका मां हित्वा अन्यान् भजन्ते। अन्यथा मद्भक्ता नानाविधाः दुष्टाः शिष्टा अपि भवेयुरिति तद्व्यावृत्त्यर्थं तथाकरणमित्यर्थः ॥१०॥

अन्योऽप्येवं चेत्को विशेष इत्यत आह तत इति।

SRI SUBODHINI: What is the "blessing" which the Lord showers with? Answering this our Lord says, "MY DEVOTEE ATTAINS THE "BHĀVA" (NATURE) OF BRAHMAN, THE HIGHEST TRUTH. THIS IS MY GRACE AND BLESSING. AFTER THIS, THROUGH HIS SERVICE AND WORSHIP OF ME, IN HIS MIND, HE ATTAINS ALL TYPES OF HAPPINESS.

What are the steps to achieve this. (1) He becomes poor and depends on Me completely. (2) He becomes the friend of My devotees. (3) He becomes like them, with sorrow caused from My separation and of good conduct. (4) Either through My devotees or others, he gets the rise of "spiritual knowledge" (Jnana) in Him. (5) Then he becomes "total" with this "Jnana" and (6) He serves and worships Me alone.

The word "Parama" (highest — beloved) has been used to emphasize the glory of the "Brahman of the sound" (Vedas). The word "subtle" (Sookshma) has been

used to indicate the glory of Brahman, which does all the "actions" (Kaaryam). The word "only consciousness" (Kevala Chit) has been given to indicate the glory of Brahman with qualities (Saguna Brahman); the word "Sat" (truthful) has been used to indicate the aspect of the untruthful "Bhāva" or nature of "Jeeva"; the word "Anantha" (limitless) has been used to indicate the "truthful" nature of the "Jeeva" (as a part of our Lord). In this way, the three primary qualities of Brahman viz. "SATHYAM, JNANAM, ANANTHAM BRAHMA" I.E. BRAHMAN IS TRUTH, KNOWLEDGE AND LIMITLESS, have been described — to indicate that "the Lord makes His devotee realize that HE IS MYSELF ONLY I.E. THE HIGHEST BRAHMAN OF THIS GLORIOUS NATURE!

By doing like this, what will be attainment of this devotee? Why does the Lord not bless the devotee with this highest spiritual knowledge? On this, it is said, that, it is indeed true, that the Lord does not give the instruction of this knowledge, in the first instance. By taking away his wealth, the devotee becomes a "poor" person and later he is blessed with "liberation". There is also another purpose of our Lord to be served. The Lord does not give "happiness" to his devotees, even if asked for! Due to these reasons, it appears, that our Lord is very difficult indeed to be served and worshipped (as He takes away your wealth etc.)". By knowing this clearly only (i.e. I am very difficult to be served and worshipped), people give up My worship and worship other deities, and in this way My devotees will either be bad or good. Thus as I want to avoid (as I want My devotee to be the "best" and the highest "rarest of the rare") this situation of large number of various types

of mediocre devotees, both good and bad, I have kept this system of creating the “best” of My devotees!”

If others also become like this, what is the “specialty” in our Lord? This is dealt with in the next verse.

ततस्त आशुतोषेभ्यो लब्धराज्यश्रियोद्धताः ।

मत्ताः प्रमत्ता वरदान्विस्मरन्त्यवजानते ॥११॥

VERSE 11 Meaning: “Later, these persons attain wealth and kingdoms, from those deities, who get pleased quickly and confer all the desired results (i.e. fulfill them). They get filled up with “ego”, become “proud” and even forget completely the “givers” of such boons also! Not only this, they begin to ignore and insult these deities too!”

श्रीसुबोधिनीः सर्वे बाह्या आशुतोषाः यथा यथा सूक्ष्मो बाह्यस्तथा तथा शीघ्रं परितुष्यतीति लोकसिद्धोऽयमर्थः। ततस्तेभ्यो राज्यादिकं लब्ध्वा राज्यश्रिया उद्धताः सन्तः आदौ मत्ता भवन्ति स्वात्मानमेव न जानन्ति। ततः प्रमत्ताः असावधानाः सन्तः धर्मादिकार्येषु विमुखा भवन्ति। तत उपजीव्यानपि न गणयन्तीत्याह वरदान् विस्मरन्तीति। स्मरन्त्येव न। अथ यदि प्रसादात्स्वयमेव स्मृतिपथारूढा भवेयुः वरदास्तदाप्यवजानते। तस्मादग्रे अनर्थः पर्यवस्यतीति भगवान् प्रथमत एव निवर्तत इत्यर्थः ॥११॥

आस्तां धनादिवार्ता शापप्रसादावेव भगवान्न करोति आत्मत्वात्। दानवार्ता दूर इति निरूपयितुमुपाख्यानान्तरमारभते शापप्रसादयोरिति।

SRI SUBODHINI: Apart for, our Lord, there are other “subtle” and “small” deities, who get pleased very quickly. This is very famous in this world. In this way, pleasing these deities quickly, through their devotion, these persons attain wealth and kingdoms, and become “egoistic and proud”. In the first instance, they

are not aware of their "Aatma" (their divine self and nature). They become undisciplined in this way, and desist from doing "righteous" (Dharmik) actions. They, later, even forget these "deities", whose grace was responsible for the conferment of "wealth" on them! Never do they remember these "deities" either! If these "deities", out of their compassion, make these proud persons "remember" them, even then, these persons ignore and insult these "deities"! In this way, towards the end, these people attain their "doom" only! HENCE, OUR LORD SRI HARI DOES NOT ACT IN THIS "THOUGHT-LESS" WAYS, LIKE THESE "SMALL" DEITIES.

Let the giving of "wealth" be kept aside; our Lord Sri Hari neither gives a "curse" nor does He shower His grace, though being the "Aatma" of everyone! Hence, giving of "boons" is indeed remote! This is exemplified through the following "story", whose beginning is done by Sri Sukadeva, in the following verse.

श्रीशुक उवाच—

शापप्रसादयोरीशा ब्रह्मविष्णुशिवादयः ।

सद्यःशापप्रसादोऽङ्ग शिवो ब्रह्मा न चाच्युतः ॥१२॥

VERSE 12 Meaning: "Sri Sukadeva said, "Boons and curses" are given by the celestial deities like Lord Brahma, Vishnu and Siva, who only have this "authority"! Oh friend! All these three deities, have this power to confer both the "boons" and the "curses". Even then, Lord Brahma and Siva confer both the curses and boons, very quickly! Not Lord Vishnu!"

श्रीसुबोधिनी: अत्यन्तापराधेऽपि कृते भगवान् शापं न प्रयच्छति।
यथा शिशुपालाय। आत्मत्वं तत्र हेतुः, अत्यन्तसेवायां वरमपि न प्रयच्छति,
सुखरूपत्वं तत्र हेतुः, न हि कामिनी उपभोगेन सेवमाना कदाचिदपि वरं

प्रयच्छति। तस्माद्भगवत्सेवैव परमपुरुषार्थरूपेति। नन्वसमर्थो भविष्यतीति चेत् तत्राह शापप्रसादयोः ब्रह्मविष्णुशिवादयः सर्व एव ईशाः। आदिशब्देन दुर्गागणेशादयोपि। सामर्थ्येपि विद्यमाने सद्यःशापप्रसाददः शिवो ब्रह्मा च, अत्रैकस्य दकारस्य लोपश्छान्दसः, अंगेति पाठे। अन्यदा तु शापप्रसाददस्तु शिवो ब्रह्मेत्येव। अच्युतस्तु नैर्विधः स हि पुरुषस्य स्वरूपं स्वभावमग्रे कार्यं सर्वं विचार्यैव शापं वरं वा प्रयच्छति नत्वन्यथा ॥१२॥

अत्राविचारदानं वक्तुं उपाख्यानमुपक्षिपति अत्र चोदाहरन्तीममिति।

SRI SUBODHINI: Even if someone commits a grave “offence or crime” against our Lord Sri Krishna, our Lord does not “curse” this offender! Like the wicked Sisupaala committed so much of “offence” to our Lord. Even then, our Lord did not “curse” him. This is due to the fact, that our Lord is the “Aatma” of everyone. Hence, being the “Aatma” of Sisupaala also, our Lord did not “curse” him! Our Lord, on the contrary, does not confer “boons” also, even to a devotee, who does immense worship and service to our Lord! why? As the true devotee of our Lord, regards this “service and worship” of our Lord only as the “highest boon and bliss” (Aanandarooa)! In fact, the devotee never asks for anything else, as he does not see any better “bliss” in anything else, than in this “service and worship” of our Lord! Our Lord, it is said, by our Shri Mahaprabhuji, does not give any other boon, so that the “bliss”, which the devotee is getting from His service and worship, should not get lost as service and worship of our Lord (Bhagawatseva) is the highest human “goal”!

Is it, that our Lord is incapable of giving “boons” and that is why, He does not give them? This doubt is removed, through this verse only, by telling that the “authority” to give both “curses and boons” is vested

in all the three deities viz. Lord Brahma, Siva and Vishnu. Through these holy names, the other holy names of mother Durga, Sri Ganesha and other "deities" are also referred to. Thus, although all these deities are capable of giving "curses and boons", even then, Lord Brahma and Siva give these curses and boons, very quickly!

In the latter portion of this verse, it is referred that Lord Vishnu does not confer curses or boons, without "thinking". He always sees the attitude of the "servant or devotee", and after seeing the future situations and consequences only, He gives either the curse or the boon!

Now, through the next verse, the story of the "boon" (Vara) is being started, wherein a "boon" was given without much forethought!

अत्र चोदाहरन्तीममितिहासं पुराविदः ।

वृकासुराय गिरिशो वरं दत्त्वाऽप संकटम् ॥१३॥

VERSE 13 Meaning: "Those who are aware of the past history, often cite this following story, as an example by telling that Lord Siva came to "grief" after giving "boons" to Vrikaasura."

श्रीसुबोधिनी: इयमपि परमतभाषा अत आह पुराविद इति। अविचारदानस्य संक्षेपेण फलमाह वृकासुरायेति। गिरिशो महादेवः स्वयमेव वरं दत्त्वा पश्चात्सङ्कटं परमक्लेशं प्राप्तवान् ॥१३॥

कथमित्याह्वायां सर्वमेव वृत्तान्तमाह वृको नामेति।

SRI SUBODHINI: Those who know "history" tell this story. This story brings out the "results" which ensue when "charity" is done without much thinking! In a pithy way, the gist of this story is told, that Lord Siva gave "boons" to Vrikaasura, through which He attained difficulties!

How did this "difficulty" arise. This story is told in the next 2 verses.

वृको नामासुरः पुत्रः शकुनेः पथि नारदम् ।

दृष्ट्वाशुतोषं पप्रच्छ देवेषु त्रिषु दुर्मतिः ॥१४॥

स आदिदेश गिरिशमुपाधावाशु सिद्ध्यति ।

सोऽल्पाभ्यां गुणदोषाभ्यामाशु तुष्यति कुप्यति ॥१५॥

VERSES 14 and 15 Meaning: "Sakuni had a demoniac son, by the name of Vrika! He was of a bad intellect and wicked! He saw sage Nārada on the way and asked him, as to who is the best of the celestial deities, in these three worlds, who will get pleased, very quickly!"

श्रीसुबोधिनीः कर्मणापि वृक इति तस्य वृक एव नाम। शकुनेः हिरण्याक्षपुत्रस्य पुत्रः। स हि दुरात्मा सर्वान् देवान् मूलतो नाशयिष्यामीति विचार्य तेषां मूलभूतास्त्रय इति तन्निराकरणव्यतिरेकेण निराकर्तुमशक्या इति ते चैकस्यापि वाक्यं सर्वे मन्यन्त इति तत्कृतोपायेनैव ते मारणीया इति निश्चित्य तेषामन्यतरं प्रसाद्यैतमर्थं साधयिष्यामि इति तदभिज्ञं नारदं पप्रच्छ। सोऽपि नारदो देवसूत्रकर्ता। पथि दैवगत्या मिलितः। त्रयाणां मध्ये क आशुतोष इति पृष्ठः सन् गिरिशमादिदेश। स च दुर्मतिर्वृकः। न हि नारदः कदाचिदपि देवनाशोपायं उपदेक्ष्यति नाप्यज्ञः। एवं ज्ञात्वापि पृष्ठवानिति दुर्मतिरेव। नारदस्य वाक्यमुपाधाव आशु सिद्ध्यतीति। सेवां कुरु शीघ्रमेव फलसिद्धिर्भविष्यतीत्यर्थः। तत्र हेतुमाह सोऽल्पाभ्यामिति। स शिवः अल्पाभ्यामेव गुणदोषाभ्यामल्पेन गुणेन तुष्यति, अल्पेनापि दोषेण कुप्यति ॥१४-१५॥

त्वदभिलषितं जानामीति ज्ञापयन् दृष्टान्तमाह दशास्यबाणयोस्तुष्ट इति।

SRI SUBODHINI: Through his "actions", this demoniac Vrikaasura was like a "Vrikaa" (wolf). He was

the son of Sakuni, who was the son of Hiranyaaksha. He was a wicked person of a base intellect! He had decided that he will destroy all the celestial deities entirely. The "roots" of all the celestial deities are Lord Brahma, Vishnu and Siva. He decided, that without destroying these three deities, the other celestial deities cannot be destroyed at all! All the other celestial deities regard and respect the "words and orders" of these three "deities" Hence, he decided, that he should destroy all the three and other "celestials", only through a "strategy" as given by these three deities! So he decided, to please "one" of these three "deities", and get such a "boon" through which, he is able to fulfill his desire of destroying all the "celestials". On this matter, he asked the "all-knowing" sage Nārada.

Our sage Nārada also does all "actions", which are always beneficial to the "celestials" (Devas). Vrikaasura met sage Nārada on the "celestial path", asked the sage, as to which of the three "deities" gets pleased very quickly! Sage Nārada told this demon, that Lord Siva is "easily pleased" (Aasutosha). Being a wicked person, Nārada goaded him (Vrikaasura) to go to Lord Siva, very quickly, so that, he can get his task completed quickly! Sage Nārada exhorted the demon to do service to Lord Siva forthwith, so that he can get the results also quickly. Sage Nārada says the reason for this by telling that Lord Siva gets pleased even with a little of "good" qualities, and also gets very angry even with a little of "blemish" also!

"I am aware of your desire". Hence through the following verse, Nārada gives Vrikaasura "confidence", that Lord Siva will fulfill his desire.

दशास्यबाणयोस्तुष्टः स्तुवतोर्बन्दिनोरिव ।

ऐश्वर्यमतुलं दत्त्वा तत आप सुसंकटन् ॥१६॥

VERSE 16 Meaning: “Even Raavana and Baana, who sang His “praise” like the ordinary court singers were blessed by the “pleased” Lord Siva with incomparable wealth. Due to this wealth and opulence only Lord Siva had to become the “gate keeper” of these persons.”

श्रीसुबोधिनीः का तेषामुपासनेत्याकाङ्क्षायामाह स्तुवतोरिति। स्तोत्रमात्रेणैव संतुष्टस्तदपि स्तोत्रं नैव भक्त्या किन्तु जिघृक्षयेति वक्तुं दृष्टान्तमाह बन्दिनोरिवेति। यथा वैतालिकाः स्तुवन्ति। ततस्तयोरैश्वर्यमतुलं दत्त्वा ततः स्वदत्तैश्वर्येणैव सङ्कटमाप। तयोः पुरपालो जात इत्यर्थः ॥१६॥

एवं स्वहितं श्रुत्वा तथा कृतवानित्याह इत्यादिष्ट इति।

SRI SUBODHINI: How did these two persons worship our Lord Siva? On this it is said, that they just “praised” our Lord only, and the Lord becoming pleased gave them immense wealth and opulence. This “praise” was not done with “devotion”, but was rendered with ulterior selfish motives – like the “court singers”. Lord Siva got pleased with this “praise” also, and blessed them with incomparable wealth and opulence, which in turn led to His own “difficulties”. In other words, He had to become their “doorkeeper”!

Having heard this “beneficial” advice, Vrikaasura began to act, as per the advice of sage Narada. This is being described through the following verse.

इत्यादिष्टस्तमसुर उपाधावत्स्वगात्रतः ।

केदार आत्मक्रव्येण जुह्वानोऽग्निमुखं हरम् ॥१७॥

VERSE 17 Meaning: “In this way, after getting

instructions from sage Nārada, Vrikaasura, came to Kedaarnath and took out flesh from his own body and offered it in the sacrificial fire, with a view to please Lord Siva with the "face" of "Agni" (fire)."

श्रीसुबोधिनीः तं महादेवम्। असुरः स उपाधावत्। उपाधावनमेवाह स्वगात्रतः स्वशरीरादेव स्वस्य क्रव्यं मांसमुद्धृत्य अग्नौ महादेवं मन्त्रेण भावयित्वा केदारे अतिशुद्धे हिमालये अग्निमुखं क्रव्येणोपाधावदित्यनेन महादेवोद्देशेन स्वमांसमजुहोदिति ज्ञापितम् ॥१७॥

एवं सप्तदिनपर्यन्तं कृतवान्। महादेवः वृकोऽपि भगवत्प्रतीक्षया सप्तदिवसानङ्गीकृतवन्तौ।

SRI SUBODHINI: The word "Tam" (him) is used to refer to Lord Siva. He began to please Lord Siva with his service and worship. In which way? He took out "flesh" from his body and offered this "flesh" into the sacrificial fire, where Lord Siva was invoked through the sacred chanting of "Manthras". He did this sacrificial worship at Kedaarnath — a very sacred place in the Himalayaas — by worshipping Lord Siva with the "face of fire". He had faith that Lord Siva was present in this fire and it constitutes the face of Lord Siva Himself! He had faith also that Lord Siva will accept these offerings of his own flesh!

In this way, Vrikaasura, offered his own "flesh" into this "fire" for 7 days. Lord Siva had thought as to what this demon will do henceforth (i.e. after these 7 days). Hence, Lord Siva kept His "peace" (was quiet and silent). Vrikaasura, also, with great devotion performed his "sacrifice". When he saw that no "response or result" was forthcoming, then what he did later is being told, through the next verse.

देवोपलब्धिमप्राप्य निर्वेदात्सप्तमेऽहनि ।

शिरोऽवृश्चत्स्वधितिना तत्तीर्थक्लिन्नमूर्धजम् ॥१८॥

VERSE 18 Meaning: “On the 7th day also, Vrikaasura neither had the “Darsan” of Lord Siva nor the “boons”! Then, disappointed, he separated, through a chopper, his own head, having his hair wetted with waters of the Kedaar Theertham (waters) from his body.”

श्रीसुबोधिनी: ततो भगवान् फलदो जात इति निश्चित्य देवस्याप्युपलब्धिमप्राप्य सप्तमेऽहनि मरणं वा फलं वा साधयिष्यामीति निश्चित्य स्वधितिना स्वशिरः अवृश्चत्। सङ्कल्पपूर्वकं तथा कृतवानिति ज्ञापयितुमाह तत्तीर्थक्लिन्नमूर्धजमिति। तत्र केदारोदकतीर्थं प्रसिद्धम्। यस्मिन्पीते उदरे लिङ्गानि भवन्ति। तेन क्लिन्ना मूर्धजाः केशा यस्य ॥१८॥

एवं तस्य साहसं दृष्ट्वा महादेवो मूलकारणाच्छङ्कितमनाः प्रसन्नो जात इत्याह तदा महाकारुणिक इत्यादि।

SRI SUBODHINI: On seeing that, Lord Siva has not been attained to, even after 7 days of this sacrifice, Vrikaasura got determined that “today either I will die or attain my desired results”. He took his “chopper” and cut his “head” away, from his “body”. He did not do this gruesome action “accidentally”, but with good pre-determination and thought. To emphasize this point, it is said, that he saw to it, that the hair in his head was fully drenched in the famous holy waters of Kedaar Theertham. Then only, he cut away his head. The reason for this is being told that, by drinking the famous waters of this Kedaar Theertham, a person’s “stomach” originates “Lingams” (Lord Siva’s symbols). Hence, Vrikaasura made through these waters, his hair, in a “round form”, after wetting it!

On seeing this "audacious" act, Lord Siva, despite getting the doubt on Vrikaasura's inner mind's motives, got pleased with his "courage", and the same is described through the next verse.

तदा महाकारुणिकः स धूर्जटि-

यथाऽह्वयं चाग्निरिवोत्थितोऽनलात् ।

निगृह्य दोर्भ्यां भुजयोर्न्यवारयत्

तत्स्पर्शनाद्भूय उपस्कृताकृतिः ॥१९॥

VERSE 19 Meaning: "Then, the most compassionate Lord Siva, as per the invoking done, like fire coming out of fire, came out manifesting Himself! On manifesting, He embraced him with His hands and caught hold of Vrikaasura's hand and prevented him from cutting away his head! On the very sacred and holy "touch" of Lord Siva, Vrikaasura attained his earlier beautiful body."

श्रीसुबोधिनी: परदुःखं दृष्ट्वा यो दुःखितो भवति स कारुणिक इति। भगवास्तु परमकारुणिकः दुःखोत्पत्तिसम्भवनायामपि दुःखितो भवति। तत्र हेतुभूतं विशेषणमाह स धूर्जटिरिति। स्मशाने वृथामृतान् दृष्ट्वा दुःखितः तत्पांशुषु लोटनाद्भूसरवर्णा जटा जाता इति। यथाह्वयमिति आह्वयमाह्वानम्। आगच्छ रुद्र इमं बलिं गृहाण स्वाहेत्यत्र यदैव शीघ्रमागच्छेत्याह्वानं कृतं तदैव समागतः। सन्देहाभावाय प्रत्यक्षदृष्ट्वा दृष्टान्तीकरोति अग्निरिवेति। चकारान्मनसाह्वानसंभावेनैव समागत इति ज्ञापितम्। तदा भगवानालिङ्गनेन निष्पीड्य न्यवारयत्। शिरश्छेदनं न कर्तव्यमिति। नन्वेवं चेदया, प्रथमं गात्रच्छेद एव कथं न निवारित इति चेत् तत्राह तत्स्पर्शनाद्भूय उपस्कृताकृतिरिति। महादेवस्य स्पर्शमात्रेण भूयः उपस्कृता पूर्ववत्पुष्टा आकृतिर्देहो यस्य। स्पर्शमात्रेणैव पूर्ववज्जात इत्यर्थः। एवं सति तस्य प्रत्यापत्तिरुक्ता ॥१९॥

अधिकं दातुमाह तमाहेति।

SRI SUBODHINI: He, who on seeing the "sorrow" of others, becomes "unhappy" himself, is called as a "compassionate" person (Dayaalu). The person, who thinks, that the other will become unhappy and sorrowful due to any reason and becomes "unhappy" due to this and suffers "sorrow", is considered as the "best and foremost of compassionate" persons (Parama Kaarunika). Lord Siva is given this holy divine attitude by being called as "Durjati" i.e. His hair locks are "looking as though it is "dirty" (unclean) because, He visits the "cremation" ground and on seeing the dead bodies, He becomes very unhappy and sorrowful. He then, it is said, sorrowing at the "wasteful" death of the "Jeevas", begins to roll on the cremation ground, out of His sorrow, through which, His "locks of matted hair" has turned into a different colour! When, the Lord was called to come and receive the "oblations", then the Lord came as the "fire" comes out and manifests itself! The word "Cha" (and) is used to denote, as He was invoked through the "mind" also, He got manifested. On being manifested only, He embraced Vrikaasura and caught hold of Vrikaasura's hands, and prevented him from cutting off his head. If Lord Siva was so very compassionate, why did He not stop Vrikaasura's hands and prevented him from cutting his head?. If Lord Siva was so very compassionate, why did HE not stop Vrikaasura from offering his own "flesh" in the sacrifice? This is answered by telling, that by our Lord's holy "touch" his body became as beautiful "as before". Lord Siva did not stop him from doing this "gruesome" act, of cutting away his own "flesh", only with a view to test his grit and determination!

Lord Siva not only made his body "beautiful and brilliant", but with a view to "bless" him, in a special way, began to speak to him.

तमाह चाङ्गलमलं वृणीष्व मे

यथानिकामं वितरामि ते वरम् ।

प्रीये यतो येन नृणां प्रपद्यतां

अहो त्वयात्मा परितप्यते वृथा ॥२०॥

VERSE 20 Meaning: "Oh friend! Now end your penance! You have done enough! Now ask for your boon! Whatever you desire, I will give the same to you. I am satisfied with your devotion. No one has shown the same type of devotion, as you have now shown. Your acts of devotion can astonish and stupefy anyone! Now that, I am very pleased with you, you need not take any more trouble or pain! Killing yourself, in this way, cannot be your goal!"

श्रीसुबोधिनी: वचनेनापि निराकृतवानित्यर्थः। तदेव वचनमाह हे अङ्ग अलमलमिति। मे मतो वृणीष्व। यथानिकामं यथेच्छं ते तुभ्यं वरं वितरामि दास्यामि। ननु किमिति दास्यसीति चेत् तत्राह यतः प्रीये प्रीतो भवामि। प्रीतावेव किं कारणमिति चेत् तत्राह नृणां प्रपद्यतामिति। येन कारणेन प्रपन्ना भवन्ति प्राणिनस्ततस्तेन कारणेन प्रीय इत्यर्थः। प्रपत्तिः प्रीतिहेतुर्निरूपिता। ननु प्रपत्तिमात्रेण कथं वाञ्छित दास्यसीत्याशङ्कयामाह अहो इति। नह्येतादृशी प्रपत्तिः क्वचिद्दृष्टा वर्तते। अत आश्चर्यरूपत्वात्प्रीत इत्यर्थः। एवं प्रसादानन्तरमपि क्लेशं कुर्वन् बृथैव आत्मा त्वया परितप्यते। आत्मा देहो वृथैव खेद प्राप्यते। आत्मपदेन आत्महानमपुरुषार्थ इतिवत्, ज्ञापितम्। त्वयैव केवलमेवं क्रियते न त्वन्येनेति ॥२०॥

एवं स्वाभिलषितं सिद्धमिति वरं याचितवानित्याह देवं स वव्रे इति।

SRI SUBODHINI: Lord Siva stopped Vrikaasura through His words also. He said, "Oh friend!" Now

become peaceful! Don't go any further and do not offer your head in this sacrifice! You may now ask for your "boon" as per your desire! You have suffered so much and now get your mind's desire fulfilled. Do not worry. Whatever you would ask, as per your desire, I will grant the same. If ever, you have a doubt as to why I will give you what is desired by you, then I would admit, that I am very pleased with you! I have got pleased with you, as you have surrendered to Me and have served Me also! Hence, I am eager to give you the "boon" as per your desire! This act of cutting away your head, for My sake, is a waste indeed as giving trouble to one's body, in this way, is not the right course of action and can never be an "ideal" goal for the humans. You are the only person, who is like this, and it is My desire, that no one should attempt to do what you have been doing so far!"

On understanding that his "desires" will be fulfilled, Vrikaasura, through the next verse, began to ask for his "boon".

देवं स वद्रे पापीयान्वरं भूतभयावहम् ।

यस्य यस्य करं शीर्ष्णि धास्ये स प्रियतामिति ॥२१॥

VERSE 21 Meaning: "This sinner Vrikaasura asked for a "boon", which would terrify all the "beings"! "On whosoever's "head" I would place my hand, he should die". (This is the "boon" he asked)."

श्रीसुबोधिनी: नन्वत्र न स्वस्य सुखं नापि दुःखाभावः किमित्येवं प्रार्थयतीति चेत् तत्राह पापीयानिति पापिष्ठः पापमेव निरन्तरं कर्तुं वाञ्छति। तत्र वधादिरूपं पापं क्लेशेनैव सिद्ध्यतीति। अक्लेशार्थं मारणजनितदोष-सम्पादनाय तादृशं वरं याचितवानित्यर्थः। वरस्य श्रवणमात्रेणैव भूतानां

भयमावहति। वरस्य स्वरूपमाह यस्य यस्य करं शीर्ष्णि इति। स्थापनमात्रेणैव प्रयत्नान्तरव्यतिरेकेणापि स प्रियतामिति ॥२१॥

ततो महादेवस्य शङ्का उत्पन्नेत्याह तच्छ्रुत्वेति।

SRI SUBODHINI: By asking for “such a type of boon”, neither will it confer any benefit for himself nor it would mitigate his own sorrows! Then what was the purpose, in asking for such a boon? Answering this, it is said that, Vrikaasura was a “sinner”. Hence, he asked for such a “boon”! A sinner always desires to do only sinful actions. He does not feel pain or sorrow to kill anyone, nor does he feel this “act of killing” as a strain! In fact, he was eager to “kill” people, without taking any trouble. Hence, he asked for this type of “boon”, through which, he can easily destroy many persons at his will and pleasure! On this, it is said, in this verse, that he asked for a “terrible boon which would endanger every being”! He asked for a boon, which would confer on him the power to kill anyone, just by placing his hand on the intended victim! i.e. without taking any trouble to kill!

After listening to his request, Lord Siva got a doubt in his mind, and this is being explained in the following verse.

तच्छ्रुत्वा भगवान्नुद्रो दुर्मना इव भारत ।

ओमिति प्रहसंस्तस्मै ददेऽहेरमृतं यथा ॥२२॥

VERSE 22 Meaning: “Oh, scion of the Bharata clan! On hearing the request for such a “boon”, it appeared as though Lord Siva got anger in His mind. But smilingly, like one offers the drink of milk to a cobra, Lord Siva accepted to give this “boon” by chanting the word “OM”.”

through His words also. He said, “Oh friend!” Now

श्रीसुबोधिनीः यतो रुद्रः प्राणिनो दुःखं दृष्ट्वा रोदिति। ततो दुर्मना इव जातः। ततः किं कर्तव्यमिति विचार्य वरे दत्ते किं भविष्यतीत्यग्रिमं विचारितवान्। ततो भगवान् परमेश्वरेणायं वञ्चयित्वा मारणीय इति अग्रिमं सूत्रं विचारितवान्। ततः ओमिति तथैव भवत्विति ग्रहसन्नाह। अन्यानिष्टं विचारयन् त्वमेव मरिष्यसीति। भारतेति विश्वासार्थं सम्बोधनम्। ननु दानमात्रेणैव स्वानिष्टं करिष्यतीति किमज्ञात्वा दत्तवानित्याह अहेरमृतं यथेति। 'अहेरिव पयःपोषः पोषकस्याप्यनर्थकृत्' इति। स्वानिष्टं ज्ञात्वापि दत्तवानित्यर्थः ॥२२॥

ततो यज्जातं तदाह स तद्वरपरीक्षार्थमिति।

SRI SUBODHINI: "Lord Siva is so very compassionate that he is always unable to put up or suffer the sorrow of the beings, and hence Lord Siva is said to "weep" at seeing the plight of the beings! That is why, He is known as "Rudra" (the one, who weeps). Lord Siva, it appears, became a little angry on hearing this "boon". He then thought about the future, and being the Lord of the Universe, clearly realized that," this demon will be cheated by our own Lord and that he will die with his "own hand"! Hence, by telling "OM", Lord Siva accepted to give this "boon" i.e. "On whosever's head, you will place your hand, he will die!" Lord Siva told this smilingly — thinking in his mind that, "As you are going to do harm for others, it will be you only, who will die"!

"Oh, scion of the Bharata clan!" — this addressal has been made by Sri Sukadeva to instill faith and confidence, in the mind of king Parikshit. It also indicates, that this demon will endanger himself through his own boon! Lord Siva knew this. Hence, an example is given here. Like a serpent is given milk (nectar) to drink! The giver of milk is fully aware that serpents are always "ungrateful" and wicked, and will not hesitate to sting

the giver of milk! Even then, due to his compassionate nature, he feeds the serpent with the milk! In the same way, Lord Siva also realized, being the Lord of the Universe, the future "events" to come. Hence with a view to justify His holy name of "Aasutosha", (easily pleased) and with a view to satisfy his servant's "desire", our Lord Siva gave the demon, his "boon".

After the "granting of this boon", whatever happened is being told through the next verse.

स तद्वरपरीक्षार्थं शम्भोर्मूर्ध्नि किलासुरः ।

स्वहस्तं धातुमारेभे सोऽबिभ्यत्स्वकृताच्छिवः ॥२३॥

VERSE 23 Meaning: "This demon, with a view to test the efficacy of this boon, began to place his hand on the head of Lord Siva! On seeing this, Lord Siva got worried and afraid, on seeing the effect of His own action (i.e. granting of such a "boon")."

श्रीसुबोधिनी: किलेति महतोऽनिष्टं न वक्तव्यमिति। न करिष्यतीति शङ्कां वारयति असुर इति। अतः स्वहस्तं धातुमारेभे उद्योगं कृतवानिति। ततस्तस्योद्योगं ज्ञात्वा स अधिदेवः देवानामधिपतिरपि शिवः अबिभ्यत् अभिभेत् भीतवान्। शिवत्वात् परमार्थतो भयं न भविष्यतीत्यर्थः ॥२३॥

ततः पलायित इत्याह तेनोपसृष्ट इति।

SRI SUBODHINI: The word "Kila" (yes, indeed!) has been used, in this verse to indicate, that one should not spell out clearly, if he feels that a great danger was about to occur! Here, Vrikaasura is referred to as an "Asura" (demon), and he will not hesitate to do any kind of dangerous action leading to a grave danger. Hence, with a view to put his hand on Lord Siva's head, he began to put efforts. On seeing his efforts, Lord Siva,

despite being the Lord of the Universe, got "fear". The word "Siva" has been used here to indicate that IN REALITY OUR LORD SIVA WAS NOT AFRAID AT ALL, AS HE WAS FULLY AWARE THAT, IN THE END, IT IS THIS DEMON ONLY, WHO IS GOING TO GET DESTROYED! Hence, Lord Siva, showed, as though, He was "afraid"!

This, "show of fear" is being explained through the next verse.

तेनोपसृष्टः संत्रस्तः पराधावत्सवेपथुः ।

यावदन्तं दिवो भूमेः काष्ठानामुदगादुदक् ॥२४॥

VERSE 24 Meaning: "When this demon Vrikaasura came near to our Lord Siva, with a view to put his hand, on the head of our Lord, our Lord, as though He is very much afraid, began to run fast, while trembling with fear! He now ran to the limits of the space, earth and the quarters (sides) and came finally to the northern side."

श्रीसुबोधिनीः तेन वृकेण उपसृष्टः निकटे समागतः, तदा संत्रस्तो जातः ततोऽत्यन्तमधावत्। ततः कम्पमानोऽपि जातः। ततः दिवो यावदन्तं भूमेश्च यावत्काष्ठानामपि पूर्वमूर्ध्वं निर्गमः ततोर्वाक् ततो दिक्चतुष्टये गत्वा व्याघुट्य पश्चादुदग्दिशं प्रति गतः। तस्य खेदार्थं तावत्परिभ्रमणम् ॥२४॥

ननु तत्रत्यैः कथं महादेवसाहाय्यं न कृतमिति चेत् तत्राह अजानन्तः प्रतिविधिमिति।

SRI SUBODHINI: When Vrikaasura came near, Lord Siva got afraid and due to this, He began to run fast, trembling! He ran like this, up to the limits of space, earth and the sides (quarters). Firstly towards the space, then on earth and later ran to all the quarters. In the end, returning, Lord Siva went to the northern side. Why did

He run so much? The real reason for this running was to give more pain and stress for Vrikaasura only. Our Lord Siva's "show" of fear was only a "show" and a "make believe"!

Why did the celestial deities not help our Lord Siva? This is answered through the next verse.

अजानन्तः प्रतिविधिं तूष्णीमासन्सुरेश्वराः ।

ततो वैकुण्ठमगमद्भास्वरं तमसः परम् ॥२५॥

VERSE 25 Meaning: "The celestial deities remained "silent", as they did not know how to combat this demon's powers. On arriving in the northern side, Lord Siva came to the brilliant Sri Vaikuntam, which is situated beyond the primordial nature (Prakruti)."

श्रीसुबोधिनी: सुरेश्वरा अपि तूष्णीमेव स्थिताः। ततो महादेवो वैकुण्ठमगमत्। इदं वैकुण्ठस्थानं बदर्या नारायणपर्वतपश्चिमभागस्थं प्रसिद्धमेव। तत्र तस्यापि मूलवैकुण्ठधर्मसंबन्धमाह भास्वरं तमसः परमिति। वैकुण्ठावेशात् तत्रापि भास्वरत्वं प्रकृतेः परत्वं च ॥२५॥

तत्किं वैकुण्ठस्थानमित्याकाङ्क्षायामाह यत्र नारायणः साक्षादिति।

SRI SUBODHINI: All the "biggest" celestial deities also remained silent! On seeing this, Lord Siva came to Sri Vaikuntam, which is famous for it's "brilliance". It is situated on the western side of the Narayana mountain. This Sri Vaikuntam has relationship in it's "qualities" to the original Sri Vaikuntam of our Lord Sri Narayana! i.e. whatever "qualities" are seen in the original Sri Vaikuntam, the same qualities are seen here also! To emphasize this, it is said, that this Sri Vaikuntam is "brilliant" and situated beyond the "primordial nature" (Prakruti).

Through the next verse, the nature of this Sri Vaikuntam is being explained.

यत्र नारायणः साक्षान्यासिनां परमा गतिः ।

शान्तानां न्यस्तदण्डानां यतो नावर्तते गतः ॥२६॥

VERSE 26 Meaning: “Where, our Lord Sri Narayana is shining forth and established, as the exalted refuge and resort of the peaceful and fully renounced Saadhus (Sannyasis), this is Sri Vaikuntam, where, from no one comes back again to this “Samsara” (world of births and deaths), once, having gone there!”

श्रीसुबोधिनीः नारायणो बदरीनाथः साक्षात्संन्यासिनां परमा गतिः।
वैणवदण्डादिधारणेन परमहंसत्वात् साक्षान्यासिनामाधारभूतो भवति
सजातीयत्वाच्च। किञ्च। शान्तानां न्यस्तदण्डानां अन्तर्बहिः साधनयुक्तानां
विशेषतः परमा गतिः। तत्रापि पूर्ववदेव भविष्यतीत्याशङ्क्याह यतो नावर्तते
गत इति। तत्र गतस्ततो नावर्तते। अनेक वृकोऽपि नावर्तिष्यत इति सूचितम्
॥२६॥

ततो यज्जातं तदाह तं तथाव्यसनं दृष्ट्वेति।

SRI SUBODHINI: Sri Narayana means Lord Badrinath! who is established and shining forth as the most exalted divine resort and refuge of all the renouncing Sannyasis and devotees of our Lord!; by holding the staff of a bamboo stick and by renouncing everything for the sake of our Lord, these Sannyasis have our Lord Sri Narayana as the most exalted resort and refuge! - as their “highest Phalam” or result. Here, the peaceful Sannyasis, who hold this “staff of renunciation” (Dandi) attain their very “special result”, as these Saadhus are fully equipped with both the outer and inner spiritual discipline!

Will it be, that once a person reaches here, he will be there like before? On this, it is said, that the person, who comes here does not return again to this world of births and deaths. Through this reference, it is also made

clear that Vrikaasura also, having come over here, will not return!

What happened later is being told through the next verse.

तं तथाव्यसनं दृष्ट्वा भगवान्वृजिनार्दनः ।

दूरात्प्रत्युदियाद्भूत्वा बटुको योगमायया ॥२७॥

VERSE 27 Meaning: “On seeing the sorrowing Lord Siva, our Lord Sri Narayana, who dispels the sorrow of everyone, dressed Himself, from a distance, as a “Brahmachari” (celibate), through the power of His “Yogamāya” (power of illusion) and came before him.”

श्रीसुबोधिनी: ‘अशक्ये हरिरेवास्ति’ इति भगवतैव तत्कर्तव्यमिति भगवान् यतो वृजिनार्दनः सर्वदुःखनाशकः। अतो महादेवस्यापि दुःखं दूरीकरिष्यामीति दूरादेव प्रत्युदियात् आभिमुख्येन गतः। ननु क्रूरस्याग्रे कथं गत इत्याशङ्क्याह योगमायया बटुको भूत्वेति। अल्पो बटुर्बटुकः अतिसूक्ष्मब्रह्मचारी भूत्वा पूर्वविद्यां स्मृत्वा माययैव दैत्या मारणीया इति योगमायाकृतत्वात् मोहमेव प्राप्स्यति न तूपद्रवं करिष्यति इति प्रत्युद्गतः ॥२७॥

भगवतो वेषं वर्णयन् वाक्यैर्मोहितवानित्याह मेखलाजिनदण्डाक्षैरिति।

SRI SUBODHINI: “That which cannot be done by oneself can only be done by Sri Hari” (Asakye Harirevaasthi). Hence, the sorrow of Lord Siva also will be removed only by Sri Hari — as our Lord redeems the sorrow of everyone. Hence our Lord decided to remove the sorrow of Lord Siva also. Having decided upon this, he began to walk at a distance, before the demon Vrikaasura. Why did He go near to this cruel person? Answering this, it is said, that our Lord became a celibate boy, through His power of “Yogamāya”. Our Lord decided that this demon deserves to be killed

through His “Māya” power (power of illusion). He now, remembering His power, took up this particular form of a “celibate”, through which, this demon will get “infatuated”, and not do any “harm” to anyone at all! Hence, the Lord took this particular form and came before this demon.

Through the next verse, our Lord’s “dress and form” are being described, and it is also said that this demon got very much infatuated through the words of our Lord!

मेखलाजिनदण्डाक्षैस्तेजसाग्निरिव ज्वलन् ।

अभिवादयामास च तं कुशपाणिर्विनीतवत् ॥२८॥

VERSE 28 Meaning: “The girdle, the deer skin, the staff and the rosary — all these were worn by our Lord. He was seen brilliant like the “fire” and our Lord, of this beautiful celibate form, took the Kusa grass in His hand and with great humility, prostrated to Vrikaasura.”

श्रीसुबोधिनी: मेखला मौञ्जी। अजिनमुत्तरीयां दण्डः पालाशः। अक्षमाला जपार्था। एतैः कृत्वा अन्तःस्थितेन तेजसा च साक्षादग्निरिव सर्वप्राणिनामधृष्यः ज्वलन् देदीप्यमानः कुशपाणिर्भूत्वा तं हिरण्याक्षपौत्रमतिश्रौत्रियं विनीतवदभिवादयामास। अभिवादानेन तस्य आयुर्हतवान्, कुशैस्तत्पुण्यं, मेखलादिभिश्चतुर्विधपुरुषार्थान्, तेजसा तत्तेजः, अग्नितुल्यतया तद्गतवलादिकम्॥

एवं सर्वं हत्वा वाक्येन बुद्धिं मोहयति शाकुनेय भवानिति द्वाभ्याम्।

SRI SUBODHINI: In the waist, our Lord had the “girdle” made of the “Munja” grass! On the body, He had worn the deer skin! He had the “Palaasa” staff (of the Pepul tree); the rosary for doing “Japam” (chanting the holy names of our Lord). With all these objects, He was looking so very brilliant, as His inner brightness was seen outside too! He was so brilliant, that none could

tolerate or put up with this brilliance! He had kept the Kusa grass in His holy hands. The Lord, humbly, began to do prostrations to the “Veda – learned” grandson of Hiranyaaksha (viz. Vrikaasura). Why did our Lord do this, as a celibate, and though He is the Lord of the Universe? Answering this, it is said, that through His “prostrations”, the Lord took away the demon’s “longevity” (Aayush). By holding the Kusa grass in His hand, He took away the result (Punyam) of his past good deeds also! Through His girdle and other objects, he took away the four types of “goals” (Purushaartha) of this demon. Through His own “brilliance”, (Teja) our Lord took away the “brilliance” of this demon. As our Lord was brilliant like a “fire”, through this, our Lord took away the “strength and power” of this demon totally!

In this way, after taking away all the results of his good deeds (Punyam), through His “words” our Lord began to delude his “intellect” also – through the next two verses.

श्रीभगवानुवाच -

शाकुनेय भवान् व्यक्तं श्रान्तः किं दूरमागतः ।

क्षणं विश्रम्यतां पुंसामात्मायं सर्वकामधुक् ॥२९॥

VERSE 29 Meaning: “Our Lord said, “Oh son of Sakuni! It is clear, that you are looking tired! Have you come here from afar? Please take rest for some time! This body is made to fulfill all the desires of people.”

श्रीसुबोधिनी: हे शकुने: पुत्र भवान् व्यक्तं श्रान्तः, प्रस्वेददर्शनात्। अनेन दुःखानुवादेन कुशलमिवापृच्छत्। किं कर्तव्यमिति चेत् तत्राह किं दूरमागत इति। किं धावता दूरे समागत प्रयोजनाभावाद्व्यर्थमागमनमित्यर्थः। प्रश्नो वा। अस्तु यदर्थं अस्मदाश्रमे क्षणं विश्रम्यताम्। ननु शीघ्रं स्वकार्यं

कर्तव्यमिति चेत् तत्राह पुंसां स्वतन्त्राणां प्राणिनामयमात्मा देहः सर्वकामधुक्।
श्रमेण देहः पतिष्यतीति प्रतिभाति गते च देहे किं कार्यं सेत्स्यति। अतः
कार्यं परित्यज्य शरीररक्षार्थं विश्रामः कर्तव्य इति भावः ॥२९॥

किं कार्यमेतादृशं येनैतादृशः श्रमो जात इति पृच्छति यदि नः
श्रवणायालमिति।

SRI SUBODHINI: “Oh son of Sakuni! I am able to see, that you are very tired. You are fully drenched through perspiration (this is the proof). It appears as though, our Lord was enquiring about his welfare while stating the demons’ “tiredness”!

Of course, there is tiredness! What can be done? On this, our Lord asks as to where the demon has come, from a long distance? “Have you come here, running for a long distance, without any motive? Why did you then, (if there is no purpose) take so much trouble? Now, please take rest in My Aashram (hermitage) for some time! This body only fulfills, independently, all the desires of Beings and through this type of wasteful efforts, this body will get shattered, and it would fall. On getting the body destroyed, nothing further can be done. Hence, give up all your tasks and protect your body first! For this please relax and take some “rest”. This is the purport of what was told by our Lord.

“What is task for which, you have taken so much trouble and put such enormous efforts?” This is being asked by our Lord, through the next verse.

यदि नः श्रवणायालं युष्मद्व्यवसितं विभो ।

भण्यतां पुरुषव्याघ्र पुम्भिः स्वार्थान् समीहते ॥३०॥

VERSE 30 Meaning: “Oh, very capable friend! Whatever task you have intended to do, if it can be told

to Me, then please do let me know. If it is a secret, then do not tell Me! Oh, best among men! Every individual gets his joy only through his own friends.”

श्रीसुबोधिनीः गुप्तं चेत् न वक्तव्यम्। अस्मच्छ्रवणाय योग्यं चेत् तदा युष्मद्व्यवसितम् एवं प्रयत्नेन कर्तुमभीष्टं भण्यताम्। पुरुषव्याघ्रेति स्तुत्या सम्बोधनं कथनार्थम्। ननूक्ते किं भविष्यतीति चेत् तत्राह पुम्भिः स्वार्थान् समीहत इति। सर्वोऽपि पुरुषः स्वमित्रैः पुरुषैः स्वकार्यं साधयतीत्यर्थः

॥३०॥

SRI SUBODHINI: “If your task is a “secret”, then you need not tell Me. If it is appropriate for Me to hear about your task, than please tell Me, about the way, through which, your intended and desired task will get fulfilled? With a view to elicit an answer, which is favourable, our Lord praises him by telling, “Oh, best among men!” If the demon was to say, as to what use is there by his telling the Lord, the purpose of his visit, then the Lord replies, that every human being get their “jobs” done only through their friends. ‘Hence please tell Me about your task, so that I can help”.

श्रीशुक उवाच-

एवं भगवता पृष्टो वचसामृतवर्षिणा ।

गतश्रमोऽब्रवीत्तस्मै यथापूर्वमनुष्ठितम् ॥३१॥

VERSE 31 Meaning: “Sri Sukadeva said, “Our Lord, through His words, which resembled the shower of nectar, asked this demon, in this way. Then, this demon, after relieving his tiredness, told our Lord, all the events, which have happened so far.”

श्रीसुबोधिनीः एवमाकृत्या विनयेन वचनैश्च तोषं प्रापितः, भगवद्वाक्यसामर्थ्यादेव गतश्रमो भूत्वा स्वाभिप्रायं स्वश्रुतं च भगवान् मित्रमिति

बुद्ध्वा तस्मै अब्रवीत्। यथापूर्वं नारदप्रश्नप्रभृति। अनुष्ठितं तपस्यादि
॥३१॥

ज्ञातार्थ एव भगवान् तं विश्वस्तं कृत्वा पश्चान्मदुक्तं ग्रहीष्यतीति निश्चित्य
महादेवमोक्षार्थमुपायमाह एवं चेदिति।

SRI SUBODHINI: Through the beautiful physical form and humility of our Lord, Vrikaasura became very happy. Through the words and it's power of our Lord, this demon got relieved of his tiredness. He now regarded our Lord as his own good friend. He told all the events, which have happened so far, and his own view etc. He told what he had asked sage Nārada, and as to how he served Lord Siva and the subsequent granting of the "boon" etc. He told also truthfully, as to how he wanted to fulfill the desire to test his power on Lord Siva, and the running away of Lord Siva, and his reaching this Sri Vaikuntam, chasing Lord Siva!

Our Lord was indeed aware of all these events. Even then, our Lord created faith in Himself, on the part of this demon. The Lord now got certain that this demon will do whatever is told by Him. Hence, with a view to relieve Lord Siva of this predicament, He employed His strategy and plan. The same is described below.

श्रीभगवानुवाच -

एवं चेत्तर्हि तद्वाक्यं न वयं श्रद्दधीमहि ।

यो दक्षशापात्पैशाच्यं प्राप्तः प्रेतपिशाचराट् ॥३२॥

VERSE 32 Meaning: "Our Lord said, "If this is so, and Lord Siva has given you this "boon", then I have understood that your "task" is this much only! I, for one, do not have faith in the words of Lord Siva at all! Lord Siva has attained the status of a "mane" (Pisaacha) after

being cursed by Daksha and due to this, He has become the Lord of "dead persons and Pasaachas" (manes). How can anyone believe or have faith in such a person?"

श्रीसुबोधिनी: अस्माभिर्ज्ञातं किञ्चित्कार्यान्तरं महदस्तीति। एवं चेन्महादेववाक्यपरीक्षामात्रं कर्तव्यं चेत् तदापि मयापि उपाय उच्यते। यदि मद्वाक्ये विश्वासस्तदा तद्वाक्यं न किञ्चिद्भविष्यतीत्यर्थः। अनेन दत्तोऽपि वरः भगवता निषिद्ध इति भवति। तथा सति न तस्य मरणं न वा लोके अनिष्टम् न वा महादेवस्य पीडा। यदि वृकोऽङ्गीकुर्यात् एवं निश्चित्याह न वयं श्रद्धधीमहीति। ननु महानयं महादेवः कथमश्रद्धेय इति चेत् तत्राह यो दक्षशापात्पैशाच्यमिति। पूर्वं दक्षः शापं ददौ। देवैः 'सह भागं न लभताम्' देवगणेषु अधमश्च भवतु। तत्र पिशाचा एव अधमाः अतः पैशाच्यं प्राप्तः। दृश्यते च पैशाच्यं स्मशानादिषु परिभ्रमणात्। किञ्च। प्रैतपिशाचराट्। स्वभावतोपि प्रेतानां पिशाचानां राजा। पिशाचराजः पिशाच एव भवति। अतस्त्वमपि चेन् मद्बुद्ध्या गृहीतमङ्गीकरिष्यसि तदा तस्य दत्तो वरः मिथ्याभूत इति अनङ्गीकृत्य निश्चिन्तो भव ॥३२॥

अथ यदि तव विश्वासस्तदा मदुक्तप्रकारेण परीक्षा कर्तव्या इत्याह यदि वस्तत्र विश्रम्भ इति।

SRI SUBODHINI: "I had thought, that you had come this far, having taken so much trouble for getting a very big "job" done! But if your "task" was only to test the words of Lord Siva, I can tell you the easiest way to do this! If you have faith in My words, then you should realize, that nothing good will happen by observing or accepting the words of Lord Siva. No one will die through the "words" given by Lord Siva". He told the demon, that by his keeping his hand on anyone's head, their "head" will not be burnt to "ashes"! Neither will Lord Siva get into any trouble, and no one also will come to grief or die! The Lord now got determined that Vrikaasura has now come to have faith in his words.

The Lord desired, that Vrikaasura should get more convinced on His words; for this sake, the Lord said, "I do not have faith in the words of Lord Siva". If Vrikaasura were to say to our Lord, that Lord Siva was "great", and how can anyone have no "faith" in the words of Lord Siva? This is answered by our Lord, by telling that, "In the first instance, Daksha had cursed Lord Siva, that he should not get any "oblation" in a sacrifice, along with the celestial deities. Among the celestial, the lowest is the "Pisaacha" (manes). Hence Lord Siva also became a "mane", and anyone can clearly see His "mane" nature, as He always roams around in the grounds of burial places and cemeteries! He, by His nature and attitude, also is the Lord of all these "dead bodies and manes". The Lord further told, "You also think about this deeply, and you will certainly realize, that the boon given by Lord Siva never gets fulfilled or becomes truthful. Hence, treating his "boon" as untruthful (false), do not accept it as truthful and become anxiety and worry free!

"Even then, if you have "faith" (in Lord Siva), then you should "test" him, in the way, I am going to tell you" — as per the next verse.

यदि वस्तत्र विश्रम्भो दानवेन्द्र जगद्गुरौ ।

तर्ह्यङ्गाशु स्वशिरसि हस्तं न्यस्य प्रतीयताम् ॥३३॥

VERSE 33 Meaning: "Oh! king of the demons! If you still have faith in the Jagatguru Lord Siva, then Oh friend! You should, immediately, test the power by placing your hand on your own head!"

श्रीसुबोधिनी: व इति गौरवार्थं बहुवचनम्। हे दानवेन्द्रेति सम्बोधनं च। एवं पुरस्कृतः स्वमाहात्म्यमेव स्मरति। न तु परमाहात्म्यमिति। विश्वासे

हेतुं चाह जगद्गुराविति। तर्हि विश्वासे किं कर्तव्यमिति चेत् तत्राह तर्ह्यङ्गेति।
मद्विश्वासे तव जीवनं वा भविष्यति महादेवविश्वासे तु नाशमेव यास्यसीति
भावः। अङ्गेति संबोधनं विश्वासाय। आशु शीघ्रमेव विचारमकृत्वा स्वशिरसि
हस्तं न्यस्य प्रतीयतां सत्यं वा मिथ्या वेति ॥३३॥

सत्यत्वे तव परीक्षा उत्तमैव भविष्यति। असत्यत्वे तु दण्डं करिष्यामीत्याह
यद्यसत्यमिति।

SRI SUBODHINI: The word “Vaha” (we) has been used by our Lord for the sake of “respect” — as also the words “oh! king of the demons” have been used to show “respect”! The Lord thought that this demon will recant his own glory, by being given this sort of respect and honour. He will not think of the greatness of his enemy. The Lord has used the words “world teacher” (Jagatguru) for Lord Siva, with a view to indicate, that due to this only, this demon has faith in Lord Siva’s words! Our Lord now addresses this demon as His own good friend (Angha) and tells him, “If you have faith in Me, then you will meet with your welfare. And if you have faith in Lord Siva’s words, then you will come to grief. “Oh friend!” — this addressal has been made, by our Lord, to inspire faith and confidence in Him (our Lord). “Why don’t you see, as to whether this boon is truthful or false, by very quickly testing it’s efficacy or otherwise, by placing your hand on your head only?”

If this “boon” is truthful, then your “testing” will be of the “highest” order. If it is proved to be untruthful, then you can give Lord Siva any punishment — as per the next verse.

यद्यसत्यं वचः शम्भोः कथंचिद्दानवर्षभ ।

तदन्ते जह्यसद्वाचं न यद्वक्तानृतं पुनः ॥३४॥

VERSE 34 Meaning: “Oh, best among the demons! If by any chance, the words of Lord Siva become untruthful, then, you may give punishment to Him, due to His false promise! (boon). Through this “punishment”, Lord Siva, in the future, will never tell a lie or falsehood!”

श्रीसुबोधिनी: कथञ्चित्कृतेनाप्यंशेन। यस्य यस्येति वीप्सया। अन्यश्चेदभिप्रेतः स्यात् मया वा नाङ्गीकृतमिति तदा असत्यं भवति। दानवर्षभेति पूर्ववद् अपराधव्यतिरेकेण मारयितुं न शक्यत इति। असत्यवादित्वेनापराधे जाते तदन्ते अपराधान्ते, असद्वाचं जहि। तथा सति तव वधदोषोऽपि नास्तीत्याह न यद्वक्तानृतं पुनरिति। यद्यस्मात्पुनरयमनृतं न वक्तुम्। यदोषात्पुरुषोऽधो याति। अनेन ‘तद्वधस्तस्य हि श्रेयः’ इति तत्पक्ष उक्तः ॥३४॥

ततो यज्जातं तं तदाह इत्थमिति।

SRI SUBODHINI: “Oh best among the demons!” — this addressal has been made as done earlier, to show “glory and respect”. Without committing an “offence”, Lord Siva cannot be destroyed. If His words become “untruthful” then, Lord Siva would be deemed to have committed an “offence”, and this demon can even “kill” this dishonest person! “You will not be stained with the sin of “killing” this “offender”, if He is proved, untrue! Why? On this, the Lord says, that, in the future, Lord Siva will be prevented from saying “untruth” (false) as anyone who speaks “untruth” is categorized as the “lowest” category, and his “killing” (ie of Lord Siva) is for the sake of Lord Siva’s real welfare only! In this way, our Lord spoke on behalf of this demon.

Whatever happened after this is being explained through the next verse.

इत्थं भगवतश्चित्रैर्वचोभिः स सुपेशलैः ।

भिन्नधीर्विस्मृतः शीर्ष्णि स्वहस्तं कुमतिर्व्यधात् ॥३५॥

VERSE 35 Meaning: "In this way, the demon's intellect became unstable and got changed, through the wonderful, beautiful and infatuating words of our Lord. He now lost his memory! Thus, this wicked Vrikaasura, now, placed his hands on his own head!"

श्रीसुबोधिनीः भगवतश्चित्रैर्वचोभिरिति दृष्टादृष्टप्रकारेण वचनानां मोहकत्वमुक्तम्। स्वरूपतोऽपि मोहकत्वमाह सुपेशलैरिति। यथा कश्चित् रूपविशेषे मुह्यति एवं भगवद्वाक्यसौन्दर्येणापि मुग्धः। स्वतो भिन्नधीर्भूत्वा भगवद्वाक्यमनृतमपि भविष्यतीत्यपि पक्षः तद्धृदये स्फुरितः। अतः पक्षद्वये बुद्धिर्व्यापृतेति भिन्नधीत्वम्। ननु द्वितीयपक्षे स्वक्रियाव्याघातः। यदि महादेववाक्यं शतांशेनाप्यनृतं स्यात् तदा स्वयमेतादृशं क्लेशं कथं कुर्यात्। ततश्च कथं तस्य बुद्धिभेदो जात इति चेत् तत्राह विस्मृत इति। पूर्वभावं विस्मृतवान्, विस्मित इति वा। भगवद्वाक्यात्। 'न वयं श्रद्धधीमहि' इति कथमुक्तवान् इति। अतः स्वशीर्ष्येण हस्तं व्यधात्। ननु पाक्षिकोऽपि दोषः परिहरणीय इति द्वितीयपक्षे स्वनाशलक्षणो महान् दोष इति कथमेवमङ्गीकृतवानिति चेत् तत्राह कुमतिरिति ॥३५॥

ततो यज्जातं तदाह अथापतदिति।

SRI SUBODHINI: Our Lord's words were very wonderful and could not be understood clearly. Due to this, Vrikaasura got infatuated. Like on seeing a "beautiful form" in this Universe, a person could get "infatuated", our Lord's "words" also had this nature of "infatuating" this demon. Due to this, the "intellect" of Vrikaasura understood, all things, in a different and divided way i.e. unstable! The Lord's "words" could also become "untrue". This sort of impression also got rooted in his mind. In this way, he got into a dilemma of two

तदनेन जगत्सदृशं न सद्गतामृतं पुनः ॥३५॥

“views” (Bhinnadhihi). If Lord Siva’s words were really “untrue”, then, what was the necessity to take so much trouble (i.e. running after Lord Siva in space, earth and the quarters). In this way, a serious doubt about Lord Siva’s “promise of the boon” arose in the mind of Vrikaasura. All this confusion was caused by the words of our Lord, hearing which, he totally forgot about his resolve to chase Lord Siva, and he put his hand on his own head! Being a wicked cruel person and a demon, he took this “risk” goaded by the words of our Lord!

Later, whatever happened is being explained through the following verse.

अथापतद्विन्नशिरा वज्राहत इव क्षणात् ।

जयशब्दो नमःशब्दः साधुशब्दोऽभवद्विवि ॥३६॥

VERSE 36 Meaning: “On placing his hands on the head itself, his head got separated and in a split second, it fell down, like the shattered mountain through the Vajra weapon! Then, in the sky, the joyful cries of “victory”, “prostrations” and “well done” were heard.”

श्रीसुबोधिनीः भिन्नं शिरो यस्य तादृशो भूत्वा भूमावपतत्। अथेति भिन्नप्रक्रमः। न भगवद्वाक्यानुसारेण तद्वाक्यस्यानृतत्वम्, नापि सन्देहः किन्तु सत्यमेव जातमिति। ननु भगवान् भक्तवत्सलः किमित्येवं कृतवानित्याशङ्क्याह वज्राहत इवेति। वज्रेणाहतः पर्वत इव चूर्णीभूतो वा। जगदपकारित्वात् मारित इत्यर्थः। ततो भगवदनुभावं दृष्ट्वा जयशब्दः, महादेवो मोचित इति नमःशब्दः, भगवतो मोहकवाक्यानि स्मृत्वा साधुशब्दः, एवं त्रिविधः शब्दो दिव्यभवत् राजससात्त्विकतामसानां। दिवीति देवानुमोदनेन वञ्चनेन मारणम्। महादेवेति स्वयं न मन्यत इत्यन्यथावचनं च न दोषाय भवतीति सूचितम्। ॥३६॥

कायिकमाह मुमुचुः पुष्पवर्षाणीति।

SRI SUBODHINI: His head got separated from the body and he fell on the ground. The word "Atha" (now) indicates the incoming new event. The words of Lord Siva did not prove to be "untruthful", as per the saying of our Lord! No doubt also arose! In fact, Lord Siva's words were proved truthful! Why did our Lord, who is very fond of His devotees and attached to them (Bhakthavatsala) do like this? On this, the answer is given, that the head of Vrikaasura got shattered into smithereens like a mountain gets shattered through the Vajra weapon! The purport of this is, that our Lord did this action, (of getting Vrikaasura killed in this way) because He realized, that Vrikaasura will endanger this Universe, if he continued to live! - as he was a wicked demon intent on doing wrong actions in this world! That is why, the Lord, playing on his mind, arranged for this type of destroying him!

Later on seeing the "glory" of our Lord, the celestial deities hailed by loudly chanting "victory, victory" (Jaya Jaya). As Lord Siva was now relieved of His distress, they prostrated to both our Lord and Lord Siva! On just remembering the "strategy" of our Lord of having got Vrikaasura killed through his own hands, they automatically chanted, "well done, well done", to hail this glorious Leela of our Lord!

In this way, the celestial deities of the Rajasik, Satwik and Tamasik nature made their "chanting" in the sky. This acknowledgement of our Lord's "action by strategy" is indicated through the use of the word "Divi" (in the firmament - sky). Our Lord's words of "lowering the prestige" of Lord Siva, were merely intended to put the demon Vrikassura into "delusion and infatuation" only,

and even our Lord did not regard this as true! Hence, there is no blemish attached to the words spoken by our Lord against Lord Siva! This is indicated by the acknowledgement given by the celestial deities!

Through the next verse, it is said, that the celestial deities also “acknowledged and greeted” through their “bodies”.

मुमुचुः पुष्पवर्षाणि हते पापे वृकासुरे ।

देवर्षिपितृगन्धर्वा मोचितः सङ्कटाच्छिवः ॥३७॥

VERSE 37 Meaning: “The sages of the celestials, the Pitrus (ancestors), all the other celestial deities, including the Gandharvaas, on seeing the death of Vrikaasura and the relief attained by Lord Siva, with a view to manifest their joy, greeted and thanked our Lord, through the shower of flowers!”

श्रीसुबोधिनीः देवर्षिपितृगन्धर्वाः सर्व एव देवगणाः। नन्वत्र भगवच्चरित्रं किं जातमित्याशङ्कयामाह मोचितः सङ्कटाच्छिव इति स्वस्याजरामतत्वं स्ववाक्येन विरुध्यत इति। तन्मध्ये पतितो महादेवः सङ्कटे पतितः। यत्रैव पक्षद्वयमपि विरुद्धं तत्सङ्कटस्थानमिति वदति लोकः, इतो व्याघ्रस्ततो दरीतिवत् ॥३७॥

ततो भगवान् महादेवस्य लज्जया खेदो भविष्यतीति तन्निवारणार्थं महादेवं स्तौतीत्याह मुक्तं गिरिशमभ्याहेति।

SRI SUBODHINI: The celestial deities, sages, Pitrus and Gandharvaas are all classified as “celestials” (Devaas).

On this event, how was our Lord’s “conduct”? A doubt may arise on this! But it is clearly mentioned here, that our Lord’s task was to release Lord Siva from His distress! If Vrikaasura was to place his hand on Lord

Siva's head, and Lord Siva does not die, then it will be proved, that Lord Siva had told a lie! If Lord Siva dies, then the two "factors" of Lord Siva - viz. eternal youth and life - both of these "factors" will be proved untrue and false! In this way, Lord Siva was in a real dire distress and through this only, He was running away from Vrikaasura! Like a person in distress, who sees a violent tiger on one side and a huge pit on the other side and he is in the middle of these two life-threatening dangers! Lord Siva was in such a state. That is why, our Lord, understanding this peculiar situation, had to play a strategic "game" (Leela) to relieve our Lord Siva of His "distress"!

Was Lord Siva unhappy and bashful, due to all these events? This is removed by the "praise" of Lord Siva by our Lord Himself - as per the next two verses.

मुक्तं गिरिशमभ्याह भगवान्युरुषोत्तमः ।

अहो देव महादेव पापोऽयं स्वेन पाप्मना ॥३८॥

हतः को नु महत्स्वीश जन्तुर्वै कृतकिल्बिषः ।

क्षेमी स्यात्किमु विश्वेशे कृतागस्को जगद्गुरौ ॥३९॥

VERSES 38 and 39 Meaning: "Our Lord Sri Purushothama began to tell Lord Siva, who was released from His "distress"! "Oh Lord Mahadeva! This sinner has died through his own sins only! (38)

"Oh, Lord of the Universe", if ever, a being does sinful acts to a Mahaatma, will he ever have auspicious welfare at all? Not at all! Then, this sinner, has offended You, the Lord and teacher of the Universe and the teacher of this Universe! Can he ever hope to be happy? Not at all." (39)

श्रीसुबोधिनीः पुरुषोत्तमत्वादतुल्यातिशयः ततो न केनापि कर्मणा न्यूनो भवतीति सूचितम्। भगवतः स्तोत्रमाह अहो देव महादेवेति। अमरत्वं सर्वपूज्यत्वं च वदन् तस्य मृत्युसम्भावनामेव निराकृतवान्। उपकारेण स कदाचिद्व्याप्तो भवेदिति तन्निराकरणार्थं अन्यथैव तन्मरणं निरूपयति पापोऽयमिति। अयं केवलपापरूपः अतः स्वेनैव पाप्मना हतः। किञ्च। सर्वं पापमेकत्र, ईश्वरावज्ञा चैकत्रेति तत्कृतवानित्याह को नु महत्सु कृतकिल्बिषः क्षेमी स्यात्। महादेवसेवकेष्वप्यपकारकर्ता न क्षेमं प्राप्नोति। ईशेति संबोधनात्तं भवानेव हन्तीति सूचितम्। यत्र सेवकातिक्रमेऽप्येवं तत्र स्वाम्यतिक्रमे किं वक्तव्यमित्याह किमु विश्वेशे कृतागस्क इति। जगद्गुरावित्यदृष्टोपायेनापि हननं सूचितम् ॥३८-३९॥

मतान्तरत्वादस्य चरित्रस्य प्रकृतोपयोगित्वं कैमुतिकन्यायेन वदन् चरित्रश्रवणादेः फलमाह य एवति।

SRI SUBODHINI: Our Lord Sri Krishna is Sri Purushothama and Sri Narayana. Hence, He is the best and the highest! There is no one comparable to Him! Through this stature, if He does some "Leela", no harm or blemish can get attached to Him in any way! That is why, in this verse, the holy name of our Lord as "SRI PURUSHOTHAMA" has been used!

Our Lord, began to sing the glory of Lord Siva. "Oh Deva! Oh Mahadeva!" — through these holy names of Lord Siva, our Lord spoke about the "immortal and the worshipful" nature of Lord Siva! "Oh Lord! your "death" is unheard of! In fact, even it's possibility cannot occur! Vrikaasura was a sinner and he died due to the burden of his sins only! When the entire gamut of sins gets gathered, then, these "group of sins" is considered as equal to the "grave insult" of our Lord, and this "sin of insulting the Lord" was done by this demon. He, who is a Mahaatma viz. a Jnani or a Bhaktha,

cannot also be insulted by anyone, as this "offender" can never hope to meet with any auspicious welfare, in the future! "In fact, Oh Lord! You yourself destroy such a person, as You are the Lord of both the Jnani and the Bhaktha!" Our Lord has used the word "Isa" (Lord of the Universe) to denote this!

When the servants get this type of punishment, what will be the punishment to be meted out to the "master", if he also commits an offence? This cannot be told. But here the Lord uses the word "Jagatguru" (teacher of the Universe), to indicate, that the death of Vrikaasura has taken place through "unseeable" reasons!

This "story" pertains to a different school of thought. But being useful, the "result" (Phalam) of hearing this "story" is being explained through the next verse,

य एवमव्याकृतशक्त्युदन्वतः

परस्य साक्षात्परमात्मनो हरेः ।

गिरित्रमोक्षं कथयेच्छृणोति वा

विमुच्यते संसृतिभिस्तथाऽरिभिः ॥४०॥

VERSE 40 Meaning: "He, who tells or listens to this story of relief from distress of Lord Siva, through the loving Leela of our Lord Sri Hari, who is the highest Aatma, who is the "best" among all deities, who is changeless and blemish free and who is the ocean of unlimited powers, gets released from the bondage of this "Samsara" (of births and deaths) and of the fear from his enemies."

श्रीसुबोधिनी: अव्याकृतीनां शक्तीनां उदन्वान् समुद्रो भगवान्। तेनानन्तशक्तेश्चरित्राणामानन्त्यं सूचितम्। तस्यैकमेतत् गिरित्रमोक्षलक्षणं चरित्रं

न केवलं शक्तिसम्बन्धादेव भगवच्चरित्रं किन्तु गुणातीतस्यापि चरित्रानन्त्यमस्तीत्याह परस्येति प्रकृतेरपि नियन्तुः। भगवान् चरित्रकरणे महानित्येव न किन्तु सर्वेषामात्मापीत्याह परमात्मन इति। एवं प्रकारत्रयेण हितमेव करोतीत्येव न किन्तु हरेः सर्वेषां दुःखमपि दूरीकरोति। शास्त्रदृष्ट्या सर्वेषामपि परमात्मत्वमस्तीत्याशङ्क्याह साक्षादिति। वृकादिगरित्रस्य मोचनं न तु लोकसिद्धमोक्षः। त यः शृणोति कथयेद्वा श्रावयति वा स संसारबन्धनैरपि विमुच्यते अज्ञानवासनाभिः, तथा अरिभिः कामादिभिः शत्रुभिर्वा। अहङ्काराधिष्ठाता भगवान् सः अहङ्कारनिवर्तनद्वारा सर्वान्मोचयति। सोऽपि चेत्सङ्कटान्मोचितः तदा तच्चरित्रं महादेवादप्यधिकं कथं संसाराच्छत्रुभ्यो वा न मोचयेदिति। भगवतो विवेकनिधेः श्रीप्रस्तावे दानस्वरूप निरूपितम्। लोकानां दाता महादेवः तेनार्थे जाते तस्यापि मोक्षदो भगवानिति ॥४०॥

इति श्रीभागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्बल्लभ-
दीक्षितविरचितायां दशमस्कन्धोत्तरार्धविवरणे अष्टाशीतितमोध्यायः
॥८८॥

SRI SUBODHINI: Our Lord Sri Hari is “change and blemish less” and He is also the “ocean of vast powers” which are limitless! In this way, the limitless nature of our Lord’s “powers” and the permanent nature of His “Leelas” (stories) are reemphasized. Among such countless “stories” (Leelas), there is this Leela of our Lord, relieving the distress of Lord Siva. Our Lord sometimes enacts His Leelas, through the use of His “powers”. But He enacts His Leelas also through His “beyond and Gunas form” also (Gunaatita). This is indicated by the word “Parasya” (through His eternal beyond the “qualities” form (Para = beyond). In other words, the Lord is referred to here, as the controller of Prakriti (primordial nature).

Our Lord is not considered or regarded as “great” just because He does all these “limitless and wonderful”

Leelas, but He is great and glorious, because HE IS "PARAMAATMA". HE IS THE "AATMA" OF EVERYONE! In this way, our Lord confers welfare on all in all these three ways. (1) Limitless Leelas. (2) Wonderful actions. (3) As being the "Aatma" of everyone!

Not only this, HE IS "SRI HARI" - DUE TO THIS, OUR LORD DESTROYS THE SORROW AND DISTRESS OF EVERYONE! From the point of view of the scriptures, everyone is to be regarded as the form of the divine supreme "Aatma" only. Then what is the "special" glory in our Lord? This is answered by the word "SAKSHAT" (actual = real) i.e. OUR LORD SRI KRISHNA IS THE SUPREME "AATMA", ALL OTHERS ARE HIS OWN OTHER FORMS ONLY!

Vrikaasura had given distress to Lord Siva, and our Lord relieved Lord Siva from this distress. This story is not said because Vrikaasura got "liberated" in the way we know about "liberation" in this world! This is not the real purport. But, he who hears this story or tells about this, gets "liberated" (i.e. this is the liberation referred to) from the bondage of ignorance (Ajnana). Likewise, he gets relieved from his "enemies" also (of desire, anger, pride, attachment etc.).

Lord Siva is the presiding deity of "ego". Hence it is He, who destroys the "ego" of everyone and blesses them with liberation. But our Lord Sri Purushothama was able to relieve the distress of Lord Siva. This shows the greatness of our Lord and His Leela and that is why, this "Leela" is capable of releasing the "Jeevas" from the bondage of "Samsara" (of births and deaths).

Our Lord's "virtue" of "Sri" (wealth) was described

so far and the virtue of "giving nature" (Daana) was also explained. It is Lord Siva, who "gives" everything to everyone and in this episode, "distress and difficulty" arose, due to His "giving" (Daana) which resulted into His own "distress", and it is our Lord only who relieved Lord Siva of His "distress".

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 88th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्रीभागवत-दशमस्कन्ध - एकोननवतितमोऽध्यायं ॥

CHAPTER 89, CANTO 10, SRI BHĀGAVATAM.

एवं दातृत्वसंदेहः कृष्णस्य विनिवारितः ।

अनेनैव महत्त्वं च हरौ निर्धारितं भवेत् ॥१॥

KĀRIKA 1 Meaning: "That our Lord Krishna is "not a giver" — this idea and thought has been negated in the last chapter (88th), in a special and specific way, of the latter portion of Srimad Maha Bhagavatam. Due to this, only the glory and greatness of our Lord Sri Hari will be firmly established."

तथापि स्पष्टमध्याये चत्वारिंशे निरूप्यते ।

माहात्म्यं द्विविधं लोके प्रमाणाच्च प्रमेयतः ॥२॥

KĀRIKA 2 Meaning: "Even then, in this chapter (89th chapter), our Lord's glory and greatness are very clearly and in a "final" way, reemphasized. In this world, through the use of "evidence" (Pramaana) and "our Lord as the goal and "beloved" of every devotee (Prameya), our Lord's glory and greatness are being described. Hence, our Lord's "Mahaatmyam" (glory and greatness) are of two kinds."

वेदानां मूलरूपेण प्रथमं विनिरूप्यते ।

द्वितीयं च प्रमेयेण हरिणैव निरूपितम् ॥३॥

KĀRIKA 3 Meaning: “The “Mahaatmyam” of our Lord emphasized through “evidence” is based on the Vedas. Hence, this is being described in the first instance. The other kind of “Mahaatmyam” is described through our Lord being the “beloved goal of the devotees” (Prameya). Hence, this is being described by our Lord Sri Hari only! The purport of this “dual” description is to emphasize that (1) the Vedas constitute the “evidence” (Pranaama) and due to this, the Vedas will describe the “Mahaatmyam” of our Lord, based on “evidence” (Pramaana) and (2) our Lord is the “beloved goal of each and every devotee”, (Prameya) and it is our Lord Sri Hari only, who will describe about this glory and greatness of our Lord Himself! (Who else can do it properly?)

ज्ञानशक्तिश्च पूर्णात्र क्रियापर्यवसायिनी ।

मूलत्वात्सर्वसहनं जनकस्येव रूप्यते ॥४॥

KĀRIKA 4 Meaning: “Our Lord Sri Krishna, in His divine nature (Swaroopa) is the total power of Jnana (Jnana Sakthi). This power ends in His Leela (Kriya). As our Lord Sri Krishna is the primordial root divine “form” (Moolaswaroopa), He tolerates and puts up with everything, like Janaka. This is also being described.

यदा गुणा भगवतश्चत्वारो विनिरूपिताः ।

तदावशिष्टद्वितयं स्वयमेवावदच्छुकः ॥५॥

महत्त्वलक्षणज्ञानशक्तिनिरूपणार्थं शुकः स्वयमेव पूर्वसिद्धनिर्णयरूपां कथामारभते सरस्वत्यास्तट इति।

KĀRIKA 5 Meaning: “Up to now, in 4 chapters,

our Lord's 4 qualities of "opulence" etc. have been described. The remaining 2 qualities (Gunas) viz. "Jnana (knowledge) and "Vairagyam" (detachment) have been described by Sri Sukadeva himself."

With a view to describe our Lord's power of "Jnana", which has glorious attributes, Sri Sukadeva now starts the following story, which had already happened earlier — as per the next verse.

श्रीशुक उवाच -

सरस्वत्यास्तटे राजभृषयः सत्रमासत ।

वितर्कः समभूतेषां त्रिष्वधीशेषु को महान् ॥१॥

VERSE 1 Meaning: "Sri Sukadeva began to say, "Oh king! On the banks of river Saraswati, the sages had commenced to do a "sacrifice" (Satram). There, a "dialogue" took place among themselves, as to who is the "best and the highest", among the three deities of Lord Brahma, Vishnu and Siva?"

श्रीसुबोधिनी: सरस्वतीतीरे पूर्व ऋषयः सत्रं कुर्वाणा जाताः। देशाधिकारिकर्मणां प्रासङ्गिकानामुत्कर्षो निरूपितः। तदा तेषां कर्मफलसमर्पणार्थं जिज्ञासा उत्पन्ना। क्व कर्मफलं समर्पणीयमिति। ततः पितृत्वात् ब्रह्मणि समर्पणीयमिति केचित्। यज्ञात्मकत्वाद् विष्णौ समर्पणीयमित्यपरे। ज्ञानोपदेष्टृत्वाद् गुरौ महादेवे समर्पणीयमित्यपरे। ततः प्रयोजकानां त्रयाणां एकशेषनिर्णयः कर्तुमशक्य इति महत्त्वं व्यवस्थापितं प्रयोजकत्वेन। तच्च महत्त्वं सदगुणैर्भवतीति सदगुणानां मध्ये सर्वावस्थासु क्षोभाभावो महानिति। को वाऽक्षोभ्य इति विचारार्थं महत्त्वसाधनाय वितर्को जात इत्याह वितर्कः समभूदिति। वितर्कशरीरमाह त्रिष्वधीशेषु को महानिति ॥१॥

तर्हि एतन्महत्त्वं कथं ज्ञातव्यमिति जिज्ञासायां विचारेणैव तज्ज्ञानं भवतीति निश्चित्य विचारार्थं प्रत्यक्षमेव प्रमाणमङ्गीकृतवन्तः। ततः प्रत्यक्षसम्वादी योऽर्थः स एव निर्णायक इति तदर्थं प्रवृत्ता इत्याह तस्य जिज्ञासयेति।

SRI SUBODHINI: At one time, on the banks of Saraswati river, the sages began to do a "sacrifice". By this the glorious nature of the place, the doers of "Yagnam", and the "act of sacrifice" itself have been indicated. A desire arose in the minds of these sages, who were performing this sacrifice, as to which celestial deity, to whom they should offer the "results" of this sacrifice? Many among the sages told, that this should be offered to Lord Brahma only, as He is the creator and hence, He is the father of everyone. Thus, the end result of this sacrifice should be offered to Him only. Others maintained, that Lord Siva being the "instructor" of "Jnana" (spiritual wisdom) should be offered this result! — as He is the Guru or teacher! In this way, others told that Lord Vishnu is the divine form of all "Yagnas" (sacrifices). Hence, this "result" should be offered to Him only! Thus, all of them argued on this factor, of as to whom, they should offer the "results" of their actions? They could not arrive at "one view". They now decided to test as to who, among these three, is the "Mahaan" (greatest) in His "qualities" (Gunas). The greatest of all the "qualities", which are "good", is supposed to be the absence of "pride and ego", i.e. "never to get anger" (which only shows the true humility of the person). They all decided to "test" and "examine" all the three celestial deities on this "factor of non-anger". They now discussed among themselves, as to how this "test" was to be administered. In the end, they decided that "he who does not get angry or upset, even if He is insulted" will be regarded as the "Mahaan" or the greatest!

How can anyone determine as to who, among these three celestial deities, has this quality? On this, they

decided that, on thinking about this deeply, they can determine the true qualities (Mahatwam) of these three deities. Hence, with a view to do this, and disregarding all other "evidence", they decided that, in this case, they would go by the "actual, physical, outwardly evidence" (Prakthyaksha Pramana). In this way, whosoever was "seen" as the "best", through an actual "outside" event, will be regarded as the "best"! Through the next verse, it is explained, that all of them got ready to do this action!

तस्य जिज्ञासया ते वै भृगुं ब्रह्मसुतं नृप ।

तज्जप्यै प्रेषयामासुः सोऽभ्यगाद्ब्रह्मणः सभाम् ॥२॥

VERSE 2 Meaning: "Oh king! With a view to understand this, they all sent sage Bhrigu, the son of Lord Brahma, to find out and know, as to who was the "best among the three! In the first instance, sage Bhrigu went to the Assembly of Lord Brahma."

श्रीसुबोधिनी: सर्वेषां ब्रह्मशक्तिः ज्ञानात्मिका महत्त्वाद्भृगौ समारोपिता। तदा भृगुः साक्षात्परब्रह्माविष्टो जातः। ततो विस्मृतदेहसम्बन्धः। अक्षोभ्यपरीक्षार्थं सर्वैर्ब्राह्मणैः प्रेषितः। आदौ ब्रह्मसभामगात् ॥२॥

स चेदक्षोभ्यः स्यात् पितापि भवति, ब्रह्मशब्दवाच्योऽपि भवति, सर्वप्रवर्तकोऽपि भवतीति तावतैव निवृत्तो भविष्यामीति निश्चित्य तत्राल्पमेवातिक्रमं कृतवानित्याह न तस्मै प्रह्वणं स्तोत्रमिति।

SRI SUBODHINI: Sage Bhrigu was considered as one of the foremost among all the sages. But the "special factor" of choosing him to understand this was, that all the sages had now "put" (invested) in sage Bhrigu, "all their powers based on their knowledge of Brahman". Due to this, sage Bhrigu got the ingress of the divine nature of the highest absolute truth viz. "Brahman" (due

to this “ingress”, he forgot about his relationship with the “body”). All these Brahmins had sent Bhrigu with a view to find out, as to who among the celestial deities was the “best”! For this sake, Bhrigu came to see Lord Brahma in His Assembly.

If Lord Brahma did not get upset or angry and being the creator of everyone, he is also the “father” of everyone, then he would be the “Best”. From the word “Brahma”, we could conclude also, that he is the “real inspirer” of all actions in everyone. Hence, Bhrigu decided that, if he succeeds in the above, he could easily go back to the sages (i.e. without taking the trouble of going to Lord Siva and Vishnu) and report to them, that it is Lord Brahma, who is the “best”! Determined like this, Bhrigu, came to the Assembly of Lord Brahma, and insulted Lord Brahma in a very “slight” way only - as per the following verse.

न तस्मै प्रह्वणं स्तोत्रं चक्रे सत्त्वपरीक्षया ।

तस्मै चुक्रोध भगवान्प्रज्वलन्स्वेन तेजसा ॥३॥

VERSE 3 Meaning: “Bhrigu came there, and did not do his “prostrations” to Lord Brahma. Neither did he sing his “praise”! Insulted in this way, Lord Brahma got very angry on Bhrigu as His own “brilliance” was burning himself up!”

श्रीसुबोधिनीः पूर्वं यावन्तः समायान्ति ते नमस्कृत्य स्तुत्वा अवतिष्ठन्ते। भृगुस्तु तं गुणं न कृतवान्। अनेन मानसी अवज्ञा सूचिता। ननु कर्तव्यं न कथं कृतवान् तत्राह सत्त्वपरीक्षयेति। ब्रह्मशब्दवाच्योपि तस्य सत्त्वं विवेकधैर्यादिकं परीक्षणीयमिति। अतः स्वभावतः अकरणं न भवतीति न तस्य दोषः। ‘प्राप्तसेवापरित्यागो द्वेषमूलमिदं स्मृतम्’ इति न्यायात् ब्रह्मणः क्रोधो जात इत्याह तस्मै चुक्रोधेति। ननु ब्राह्मणः सोऽपि महान् तत्राह

भगवानिति। नन्विदं तत्रापि तुल्यम्। प्रज्वलन्निति वेदगर्भत्वात् ब्रह्मतेजसा प्रज्वलन्नास्ते। भृगावपि एवमस्तीति चेत् तत्राह स्वेन तेजसेति भृगौ तु ब्राह्मणैः स्वस्वतेजः स्थापितमिति विशेषः ॥३॥

ततः सहजकृत्रिमयोः रूपं तुल्यमिति ब्रह्मास्त्रयोरिव स्वत एव तत्तेजः शान्तमित्याह स आत्मन्युत्थितमिति।

SRI SUBODHINI: All those who came to Lord Brahma's Assembly, at first prostrated to the Lord and then sat, after singing his "praise". Bhrigu did not do any one of these, with a purposeful motive! In this way, Lord Brahma was "mentally" insulted by Bhrigu! Why did he not do his duty, even though he was a sage and a "Jnani"? The reason for this is told, that Bhrigu wanted to test the "quality of Satwa" in Lord Brahma as to whether he will ever get anger or not? Lord Brahma is hailed as "Brahma", and Bhrigu desired to see as to whether, He had in him the qualities of "discrimination" (Viveka) and "courage" (Dhairyam)? "I should test and examine Him on these qualities". That is why, Bhrigu did not "prostrate", nor did he render Lord Brahma's "praise"! He was purposefully doing this, as by his very nature, he would have prostrated and "sung" the praise of Lord Brahma without fail! But, Lord Brahma misunderstood this, and felt in his mind, that it was indeed necessary on the part of Bhrigu to have prostrated to Him! And also "sung" His "praise"! Lord Brahma thought that, even after getting an opportunity, Bhrigu did not do the "courtesies". This action of Bhrigu, He thought, was caused by "hatred" in the mind of Bhrigu. This "thought" incensed Lord Brahma. Though Bhrigu was a great sage and a "Brahmin", Lord Brahma, thought Himself to be "Bhagawan" (Lord of the Universe) and Bhrigu should have prostrated and sung His "praise"!

It if is told, that Bhrigu also had now the “ingress” of “Brahman” nature, it is said here, that Lord Brahma also was shining with His brilliance of “Brahman”! (and in Bhrigu, it was only an “ingress” through the powers of all the other sages).

In this way, in Lord Brahma, His “Brahmic” brilliance was “natural” and in Bhrigu, this “brilliance” of “Brahmanhood” was conferred by the sages, and hence “artificial”! But both, now had equal “Brahmanhood”. In view of this, like the “arrow” of Brahman meeting and confronting another “arrow of Brahman” gets “pacified”, the “brilliance” of Lord Brahma became “peaceful” - as told in the following verse.

स आत्मन्युत्थितं मन्युमात्मजायात्मना प्रभुः ।

अशीशमद्यथा वह्निं स्वयोन्या वारिणात्मभूः ॥४॥

VERSE 4 Meaning: “Lord Brahma “calmed” His anger of his mind by thinking that, after all Bhrigu was His son only! “Fire” can be made peaceful only through “water”, which is originated by “fire” only! In the same way, here also, Lord Brahma’s anger was made peaceful only by the “sonhood” of Bhrigu.”

श्रीसुबोधिनी: आत्मजोऽपि स्वत उत्पन्नः मन्युरपि। अतस्तुल्यबलत्वेन कलहः परं भविष्यतीति। एतावन्मात्रं विचार्य आत्मनैव स्वेनैव स्वतेजः अशीशमत। एव करणे सामर्थ्यं प्रभुरिति। एतत्तु ब्रह्मणो मनोरथमात्रम्। वस्तुतस्तु भृगुतेजसैव तच्छान्तमिति वक्तुं दृष्टान्तमाह स्वयोन्या वारिणेति। यथा वह्निं कश्चिच्छामयति वह्नेरेवोत्पन्नेन जलेन ‘अनेरापः’ इति श्रुतेः। कारणेन कार्यनाशः प्रायेण सर्वत्र स्वतो धर्मतो वा ॥४॥

SRI SUBODHINI: Like Bhrigu was originated by Lord Brahma, in the same way “anger” also gets originated in oneself only. Hence, due to the equal nature of

both, Lord Brahma thought, that this may cause a gruesome "conflict". Hence, Lord Brahma made his "anger" peaceful, through His own "brilliance" only! He had the capacity to do like this as He is "Prabhu" – "Swami" – Lord of the Universe! This was, of course, only a desire in His mind (i.e. Lord Brahma's). But, in reality, this "anger" was made "peaceful" only by the brilliance of Bhrigu! An example is used here to make us understand the reason. When a person wants to douse a fire, then he does this, only through "water"! Like it is said in the Vedas "AGNERAAPAHA" – that – "water got originated from fire". In this way one sees, that the "cause" (Karaan) usually can destroy the "result" (Kaaryam). But THIS LEELA OF OUR LORD, IS INDEED, SUPERNATURAL (ALOUKIK).

ततः कैलासमगमत्स तं देवो महेश्वरः ।

परिरब्धुं समारेभ उत्थाय भ्रातरं मुदा ॥५॥

VERSE 5 Meaning: "Later he went to Kailaas. Lord Siva, got up to receive His brother Bhrigu and prepared himself to embrace Bhrigu."

श्रीसुबोधिनी: एवं तस्य क्षोभं दृष्ट्वा अयं महात्र भवतीति निश्चित्य महादेवो लोकानां ज्ञानोपदेष्टा कदाचिदेवं भविष्यतीति तज्जिज्ञासार्थं भगवन्तं भोगाविष्टं मत्वा तं परित्यज्य प्रथमतः कैलासमगमत्। तस्य भ्रातृत्वेन तुल्यत्वात् तूष्णींभावो न क्षोभक इति वाचनिकोऽपराधः कृत इति वक्तुं तस्य प्रसङ्गमाह स तं देवो महेश्वर इति। तुल्यत्वेऽपि तस्य तेजो दृष्ट्वा देवोऽपि ज्ञानशक्तियुक्तोऽपि ऐश्वर्ययुक्तोऽपि सन्माननार्थं परिरब्धुं समारेभे। तत्राप्युत्थाय। तत्रापि मुदा। अनेन मानसः कायिकः ऐन्द्रियकश्च पुरस्कार उक्तः ॥५॥

अतिक्रममाह नैच्छदिति।

SRI SUBODHINI: In this way, Bhrigu saw Lord Brahma, angry, and he got convinced, that after all

Lord Brahma was not a "Mahaan" (great person). He now thought as to where he should go next. Then it dawned on him, that Lord Vishnu was always attached to "enjoyment" (Bhoga), and due to this, He also, perhaps, may be of this "angry" nature only! Hence, Bhrigu decided, that he should go and see Lord Siva, who is the "instructor of knowledge" (Jnana). Thus he went to Kailaas. There also, Bhrigu sat silently, as he did in Brahmaloaka. In this way, he committed the offence through his "words". But Lord Siva did not get upset, treating Bhrigu, as His own brother! He thought, that there was no necessity for Bhrigu to do "prostrations" etc. as "brothers" are regarded as equal. Having seen his brother Bhrigu, Lord Siva, having known the "power and brilliance" of sage Bhrigu, decided to accord love and respect to his brother, by getting up from His seat and readying to "embrace" him, even though Lord Siva was a celestial deity, endowed with the power of Jnana (knowledge) and opulence (Aishwaryam). Lord Siva came moving forward for this sake, with great cheerfulness. In this way, He accorded respect and welcome with His mind, word and action.

Through the next verse, the way Lord Siva was insulted by Bhrigu is being described.

नैच्छत्वमस्युत्पथग इति देवश्चुकोप ह ।

शूलमुद्यम्य तं हन्तुमारेभे तिग्मलोचनः ।

पतित्वा पादयोर्देवी सान्त्वयामास तं गिरा ॥६॥

VERSE 6 Meaning: "Bhrigu did not desire to "embrace" Lord Siva! He also told that "You always follow the "wrong path"! On hearing these words, Lord Siva got very angry, His eyes became red and immediately,

the "son-in-law" of sage Bhrigu. Hence, being the father-

He took His trident in his hands, and set out to kill Bhrigu. At this time, Goddess Parvathy, got hold of His legs and made Lord Siva, peaceful, through her sweet "words"!"

श्रीसुबोधिनी: इच्छाभावो मानसः तेन सहितं वाचनिकमाह त्वमुत्पथगोऽसीति। एवं वाचनिकातिक्रमे जाते देवत्वात् स्वच्छन्दचारित्वं न दोषायेति चुकोप। हेत्याश्चर्ये ज्ञानिनः कथमेव क्रोध इति। ततः पूर्वापेक्षया अस्य दण्डोऽप्यधिको जात इत्याह शूलमुद्यम्येति। तिग्मानि लोचनानि यस्येति ज्ञानशक्तिरोभावः। तदा पार्वती ज्ञानशक्तिः तत्स्वरूपं ज्ञात्वा स्वक्रियया तद्दण्डे प्रतिबन्धरूपा जातेत्याह पतित्वा पादयोरिति। गिरा जिज्ञासाप्रवृत्तिरूपया ॥६॥

एवं तत्तद्गुणपुरःसरं उभयोः स्थाने गत्वा स्वरूपेणैव भिन्नप्रक्रमेण विष्णोः स्थाने गत इत्याह अथाजगामेति।

SRI SUBODHINI: Bhrigu had committed the offences through both the words and mind! His "reluctance to embrace Lord Siva" is his mental offence. Bhrigu's saying that "You are always going in the wrong paths" — this is his offence through the "words". Having got insulted like this, Lord Siva got very angry. Getting "anger" did not affect Him in any way. The word "Ha" (yes, indeed) is used to indicate, that Lord Siva is a "Jnani" and also the "instructor of Jnana". His getting "anger" is an "astonishing" factor. Bhrigu got now more "severe" punishment at the hands of Lord Siva than what he had got from Lord Brahma! Lord Siva took out His trident and made his eyes red. Through this action, His power of Jnana got disappeared. Goddess Parvathy, who is the symbol of power of Jnana (Jnanasakthi), knowing fully well the innate nature of Lord Siva, caused "impediments and obstructions", through her actions, in the efforts of Lord Siva to punish Bhrigu. How did

she do this? She fell at the feet of Lord Siva, and through her words, stopped Lord Siva's efforts to kill Bhrigu by explaining the divine nature of Bhrigu.

Bhrigu had gone to the Brahmaloka and the abode of Lord Siva after having taken appropriate "qualities" as per the "nature" of these two places i.e. He has put on the quality of "Rajas", when he had gone to, the Brahmaloka; and he took upon the quality of "Tamas", when he went to Sivaloka. To the abode of Lord Vishnu, he went putting on himself the quality of "Satwa". This is being explained through the next verse.

अथाजगाम वैकुण्ठं यत्र देवो जनार्दनः ।

शयानं श्रिय उत्सङ्गे पदा वक्षस्यताडयत् ॥७॥

VERSE 7 Meaning: "There (in Sri Vaikuntam) our Lord Janaardana (Sri Narayana) was sleeping on the lap of Goddess Laxmi. Bhrigu came to Sri Vaikuntam and forthwith gave a blow, with his feet on the chest of Sri Narayana"

श्रीसुबोधिनीः स हि जामाता, भृगोर्भवति लक्ष्मीपतिः। अतो द्वारपालैरुद्ध एव श्रिय उत्सङ्गे शयानं परमेश्वरं अत्यन्तातिक्रमं पूर्वापेक्षयापि कुर्वाणः वक्षसि पदा अताडयत् ॥७॥

स हि परीक्षार्थमागतः विलम्बं न सहते, भगवांश्च शेते शयाने न कोऽप्यस्मादन्यः अतिक्रमो भवति। अतः प्रबोधनमतिक्रमं च सहैव कृतवान्। अयं कायिकोऽतिक्रमस्तत्रापि महान्। देशकालावस्थासन्निधिकरणक्रियाफलानां षण्णामपि दुष्टत्वात्। यदि भगवान् गुणैः प्रत्येकेन मिलितैर्वा भगवान्न स्यात् तदा क्षोभं प्राप्नुयादेव भगवांस्तु स्वभावतो भगवान्मूलभूतः अतः सहजान् स्वषड्गुणान् तत्र प्रकाशयामासेत्याह तत उत्थायेति चतुर्भिः।

SRI SUBODHINI: As our Lord Janaardana is the consort of Goddess Laxmi, and this makes our Lord as the "son-in-law" of sage Bhrigu. Hence, being the father-

in-law, the gatekeepers did not stop the sage, from entering the chambers of Lord Sri Narayana. Bhrigu saw our Lord sleeping on the lap of Goddess Laxmi. Here, Bhrigu gave a more severe "insult" than both the earlier two occasions! Earlier both in the Brahmaloaka and Sivaloka, Bhrigu had not just prostrated or sung the praise of these two celestial deities. Here, however, on just entering Sri Vaikuntam, Bhrigu gave a blow with his feet on the chest of the sleeping Sri Narayana and due to this, Sri Narayana woke up!

Bhrigu, had come only with a view to test! Due to this, he could not tolerate any "delay" in this "testing". But as our Lord was sleeping, sage Bhrigu could not do any other offence, other than what he did, although this is a very big "bodily" offence! Through this one "offence", all the three factors of the place, time and situation, were affected, and as a result of his action, the "6 blemishes" got attached to Bhrigu (due to this very terrible "offence"). BUT AS THE LORD HAD ALL THE AUSPICIOUS QUALITIES IN HIM, HE DID NOT GET ANGRY LIKE LORD BRAHMA AND SIVA! WHY? OUR LORD IS THE REPOSITORY AND THE "ROOT" OF THE 6 DIVINE QUALITIES! He now began to manifest all His 6 divine virtues. Due to this, our Lord did not get any anger, which is described through the following 4 verses.

तत उत्थाय भगवान्सह लक्ष्म्या सतां गतिः ।

स्वतल्पादवरुह्याशु ननाम शिरसा मुनिम् ॥८॥

आह ते स्वागतं ब्रह्मन्निषीदात्रासने क्षणम् ।

अजानतामागतान्वः क्षन्तुमर्हथ नः प्रभो ॥९॥

अतीव कोमलौ तात चरणौ ते महामुने ।

इत्युक्त्वा विप्रचरणौ मर्दयन्स्वेन पाणिना ॥१०॥

VERSES 8, 9 and 10 Meaning: "Our Lord who is the "refuge" of noble saintly Mahaatmas, got up along with Goddess Laxmi, got down from the bed and began to do the full prostrations with His head, to the sage! He also told, "Oh Lord! a warm welcome to you! But I delayed a little in receiving you! Please forgive me for this blemish on my part! Kindly be seated on this seat! Oh father! Oh great sage! Your feet are, indeed, very tender? Due to the contact with My hard chest, certainly your feet must have got injured." By telling like this, our Lord, began to massage the feet of 'sage Bhrigu."

मानसान् षड्गुणानादौ ततः काये सुसंस्थितान् ।

ततो वाचनिकानाह पूर्णोऽतो भगवान् हरिः ॥

KĀRIKA Meaning: "The 6 virtues of mind, the 6 qualities which are harmoniously situated in the body and the virtues of the "word" are all told. Hence, DUE TO THESE VIRTUES OUR LORD SRI HARI IS TOTAL AND FULL.

श्रीसुबोधिनीः प्रथममक्षोभ्यत्वाय मानसान् षड्गुणानाह यतो भगवान्, अत ऐश्वर्यविरुद्धं मारणानन्तरमुत्थानं कृतवान्, तत्रापि सह लक्ष्म्या। वीर्यविरुद्धमेतत्। न हि सामर्थ्यं विद्यमाने कश्चित्सुखं परित्यजति। यशोविरुद्धं चैतत्। यतः सतां गतिः। एवं सति सन्तः कथं भजेरन् अपकर्षख्यापनात्। स्वतल्पादवरुह्येति। श्रीविरुद्धम्। तस्याः शोभायास्तिरोधानात्। आश्विति विकलतया विरोधः समर्थितः। ननामेति ज्ञानविरुद्धम्। हीनो हि नमस्करोति तत्रापि शिरसा। शिरो हि ब्रह्मादीनामपि स्थानम्। वैराग्यविरुद्धं चैतत्। मुनिमिति मुनित्वादयं क्रोधं करिष्यतीति तदभावापेक्षा सापेक्षा न विरक्ता इति ॥८॥

कायिकभगवद्धर्मविरुद्धानाह आहेति।

SRI SUBODHINI: Lord Sri Narayana did not get angry or feel insulted! AS HE IS THE LORD OF THE UNIVERSE! His 6 "mental" virtues are explained. Our Lord was indeed insulted by the sage, through his kick on the chest. But with a view to honour the sage, our Lord got up from his sleep and stood up! What are these 6 qualities? Our Shri Mahaprabhuji has explained them in the following way! (1) The Lord acted against His own quality of "Aishwaryam" (opulence) by getting up along with Goddess Laxmi. (2) The Lord went against His own quality of "Veeryam" (valour) by giving up His comfort (by getting up, as usually a "valourous" person does not easily give up his "comforts"). (3) Our Lord again acted against His quality of "Yash" (fame) in the following way. Our Lord is the "refuge and goal" of all noble saintly persons. If the Lord gives up His own "comforts" in this way, how will the devotees take His refuge? as, this action of our Lord causes "ill-fame" to Him! (4) Our Lord getting down from His bed is against His quality of "Shree" (wealth). The word "quickly" used in this verse, exhibits His "incapacity and weakness", and these qualities are against His divine virtue of "Shree" - as His "brilliance" gets disappeared by these acts! (5) Our Lord did "prostrations" to sage Bhrigu, and our Lord has exhibited His divine virtue of "Jnana" (knowledge). "Prostrations" are usually done only by the "humbler and lowly" persons to their "higher and nobler" authorities or persons! On this, to do the "prostrations" with one's head shows utmost humility and lowliness. We should remember here, that in our Lord's "head", Lord Brahma and other celestial deities always remain and function! (6) By doing this "prostrations" to this sage made our Lord also

go against His divine nature of “Vairaagyam” (detachment). Our Lord had prostrated to sage Bhrigu, with the desire in mind, that Bhrigu is a sage (Muni,) and he can get upset and angry, by our Lord not offering His “prostrations”! It is said, that our Lord desired that the sage should not get upset, and the Lord offered His prostrations for this sake only! This action of our Lord is against His divine virtue of “Vairaagyam” (detachment), as the person with this quality of “detachment”, usually has no “desires” at all!

Our Lord now, shows and acts against His usual “nature of behaviour and conduct” pertaining to His “body” — the same is being described.

श्रीसुबोधिनी: ते स्वागतम्, कुशलेनागमनं किं वृत्तमिति कुशलप्रश्नः। समतामापादयन् ऐश्वर्यविरुद्धो भवति। ब्रह्मन्निति तस्योत्कर्षेण संबोधनं वीर्यविरुद्धं च। अत्रासने क्षणं निषीदेति प्रार्थना कीर्तिविरुद्धा क्षणमित्यतिदैन्यात् श्रीविरुद्धा च। अज्ञानतामागतान् व इति स्पष्टो ज्ञानविरोधः। नोऽपराधं क्षन्तुमर्हथेति। अपराधक्षमापनं सापेक्षत्वं ख्यापयतीति वैराग्यविरुद्धम्। प्रभो इति सम्बोधनं स्वगुणान् भगवांस्तत्र स्थापयतीति सूचयति। अमानी मानदो भगवान् इति परीक्षायां निर्णयः सिद्धो भविष्यति। एवं वचसा स्वापकर्षं ख्यापितवान् अपराधकर्तुः स्तोत्रं च ॥९-१०॥

वचसैव कायिकान्पूर्ववद्विरुद्धान् प्रतिपादयति पुनीहीति द्वाभ्याम्।

SRI SUBODHINI: “It is very good that you have come! Was your coming here comfortable?” This sort of “welfare — enquiries” are made only to those, who are one’s “equal” in stature. Even though our Lord is the “Bhagawan” — the Lord of the Universe, He asked the sage, these questions, through which, He went against His own virtue of “Aishwaryam” (opulence).

And “Oh Brahman”! — this sort of addressal makes

it appear, that the Lord is exhibiting the view, that sage Bhrigu is to be considered as greater than Himself! In this way, our Lord acted against His own quality of "Veeryam" (valour).

"Kindly be seated for at least a second on this seat" — this sort of prayer made by our Lord, is against the quality of our Lord viz. "Yash" (fame). The Lord exhibited the extreme nature of His "lowliness", and in this way, He went against His virtue of "Shree" (wealth). The Lord also told that, "I have no knowledge" (Jnana) and this statement goes against His divine nature of "Jnana" (knowledge). "Please forgive My offence" — through this statement, our Lord has proclaimed that He is fully dependent and has a desire too! Hence, this addressal goes against our Lord's quality of "Vairaagyam" (detachment). "Oh Lord!" — through this addressal, our Lord is declaring, that, he has, established all His qualities in this sage!

Our Lord is never "egoistic", and He always gives respect and honour to others. He expressed His "lowliness" through His "words", and He also knew that, the final determination of the issue for which sage Bhrigu had set out, will be forthcoming. The Lord also made it a point to "praise" the "offender" (sage).

Through the following 2 verses, our Lord continues to perform, through His "words", the "opposite actions" pertaining to his "body".

पुनीहि सहलोक मां लोकपालांश्च मदगतान् ।

पादोदकेन भवस्तीर्थानां तीर्थकारिणा ॥११॥

VERSE 11 Meaning: "Oh great sage! Kindly sanctify, through the "water" used to wash your feet,

which purifies even the holiest of holy places, the “protectors of this Universe” who are situated inside Me, the various Universes and Myself too.”

श्रीसुबोधिनी: परमपवित्ररूपो भगवान्, पावित्र्ये परमैश्वर्यं प्राप्तः। अत एव नखोदकरूपायां गङ्गायामाज्ञया पावित्र्यं स्थापितवान्। अन्यथा कथं शास्त्रनिषिद्धे पावित्र्यं भवेत्। तद्विरुद्धमेतत् पुनीहि मामिति। लोकसहितत्वेन सुतरां स्वस्या पावित्र्यख्यापनं विरुद्धम्। भगवान् स्वधर्मान् तत्र स्थापयित्वा तद्धर्मान् स्वयं गृहीत्वा सर्वमेवमाह, अन्यथा ब्राह्मणस्य नाशो भवेत्। प्रमेयबलेन सन्मार्ग एव नाशितः स्यात्। यथा महति राजद्रोहे कृते राजकीयास्तत्राशयेयुरेव स चेद्राजा तमपराधकर्तारं स्वसिंहासने निवेशयेत्तदा बाधकाः सर्वे साधका भूत्वा न पीडां कुर्युः। अन्यथा यथाकथञ्चिदपि तं नाशयेयुरेव। अतो भगवानेवं प्रघट्टकेन स्तोत्रं करोति। स्वधर्मान् स्थापयितुं तुल्यत्वाभावाय च तद्धर्मान् गृह्णाति। मोहिकैषा लीला हीनत्वप्रतिपादिका ज्ञातव्या। अतिदैन्यं ख्यापयन् वीर्यविरुद्धमाह मदगतान् लोकपालांश्च पुनीहीति। स्वस्मिन्विद्यमानानां तस्य सम्बन्धाभाव एव, पावनं दूरे। तत्रापि पादोदकेन पावनं सुतरां कीर्तिविरुद्धम् तीर्थानां तीर्थकारिणेति गङ्गादीनामप्यनेनैव तीर्थत्वमिति सहेतुकं तस्य पावनकर्तृत्वं निरूपितम् ॥११॥

लक्ष्मीविरुद्धमाह अद्याहं भगवँल्लक्ष्म्या आसमेकान्तभाजनमिति।

SRI SUBODHINI: Our Lord is the most sacred and sanctified Lord among all the holy and sacred persons. In fact, He is of the “highest sanctity”, and His “opulence” has come through this highest sacredness! In this way, our Lord is of the form and nature of the highest purity and sanctity! Due to this reason only, our Lord has established His sanctity in the Ganges river through the nails in His holy feet. If the Lord were not to do this, how can “sanctity” come into this Ganga river, although any “water” touched by a “nail” is considered as “impure” in the scriptures? Now, our Lord, who is, by Himself, of the highest sanctity and sacredness and

who is able to purify even the most "polluted" of waters, is telling sage Bhrigu, "Please purify and sanctify Me". This statement of our Lord is indeed, "following the opposite way" (VIRUDHA DHARMA). Here, the Lord is expressing His own "non-sacredness", and our Lord is telling all this, when He had already "established His virtues" in sage Bhrigu! If our Lord had not done this, sage Bhrigu would have got destroyed i.e. through the strength of our Lord's divine nature as "Prameya" (the "beloved" and goal of all devotees) and even the path of "righteousness" will get destroyed. An example is given here by our Shri Mahaprabhuji. If the people of a kingdom commit a traitorous act, then the officers of the king punish and destroy these traitors! But, if the king by Himself gives, whatever is desired, to these "traitors", then all these "traitors" become the "friends" of the king, from being the traitors! Due to this, they do not give any more trouble for anyone! But on the contrary, if the king does not give anything to these persons, then, these traitors will somehow, cause the loss of kingdom of the king. Due to this reason only, our Lord, following this rule, is singing the "praise" of sage Bhrigu.

As Bhrigu is not "equal" to our Lord, in any way, our Lord establishes His virtues in the sage and in exchange, He takes on the "virtues" of Bhrigu on Himself. This sort of "Leela" (sport) of our Lord can "infatuate" anyone. In this way, our Lord's "low status" (He enacts) has been described. Moreover, with a view to exhibit His own "pitiable poor conditions" ("Deenatwa"), our Lord speaks words, which have "opposite" meaning! Like He says that, "There are protectors of this Universe who are stationed in Me.

Please purify and sanctify them!" By using the words "as situated in Me", our Lord has indicated that, in reality, sage Bhrigu has no connection with this power at all and "sanctifying" them is out of the question! But our Lord is "begging" for the holy water from the feet of sage Bhrigu, so that He and the protectors of this Universe, can all be sanctified! This sort of "asking or begging" is against our Lord's virtue of "fame" (Yash or Keerthi). How will the "water" which has washed the feet of sage Bhrigu purify our Lord and others? On this, it is said, that, this "water" is not of the ordinary type. But this water makes even the holy pilgrim centres more holy. In this way, by giving this reason, the "sacredness" of the holy water used to wash the feet of sage Bhrigu is explained.

The "opposite nature" of our Lord's "virtue" (exhibited by Him, now) of "Shree" (Goddess Laxmi) is being described through the next verse.

अद्याहं भगवँलक्ष्म्या आसमेकान्तभाजनम् ।

वत्स्यत्युरसि मे भूतिर्भवत्पादहतांहसः ॥१२॥

VERSE 12 Meaning: "Oh Lord! I have become the determined dwelling place of Goddess Laxmi, as she will now live for ever in My chest, purified through the removal of My sins, caused by coming into contact with your holy feet!

श्रीसुबोधिनी: नित्यसिद्धा भगवति लक्ष्मीराधिदैविकी। इयं चाधिभौतिकी सापि नित्या। ततश्च लक्ष्मीस्वरूपेण स्वस्वरूपेण चैतद्विरुद्धयते। ज्ञानविरुद्धमाह वत्स्यत्युरसि मे भूतिरिति। नहि क्रियाशक्तिर्ज्ञानपूर्णे तिष्ठति। तत्राप्यन्तरङ्गा भूत्वा वत्स्यतीत्याशंसनात् वैराग्यविरोधोऽपि। भवत्पादहतांहस इति। त्वच्चरणारविन्दसम्बन्धेन स्वस्य पापक्षयकथनं धर्मविरुद्धमपि। एवं

सधर्ममात्मानं तत्र स्थापयित्वा तदीयं स्वस्मिन् गृहीत्वा तथोक्तवान्। अनेनैव तस्य प्रायश्चित्तमप्युपदिष्टम्। यदा कदाचिन्मच्छरणसेवां करिष्यसि तदा तव पापक्षयो भविष्यतीति। एवं अमानित्वं मानदत्तं च स्वस्य प्रकटीकुर्वता भगवता सन्मार्गः समर्थितः ॥१२॥

ततो यज्जातं तदाह एवं ब्रुवाण इति।

SRI SUBODHINI: The "Shree" viz. Goddess Laxmi, who dwells in the chest of our Lord permanently is the celestial Goddess Sri Laxmi. The "physical" Goddess Laxmi is also "permanent" (Nithya). These sort of "words" used by our Lord shows the "opposite" nature of the real status of Goddess Laxmi. Moreover the statement of our Lord that "Goddess Laxmi will sit on My chest" is against the virtue of "Jnana" (knowledge) of our Lord. The reason being, that wherever there is the "fullness" of the power of knowledge (Jnana), there, the "power of action" (Kriyasakthi) cannot remain, as this "power" can remain only as an "intimate inherent" factor. Our Lord expressing such a desire (that Goddess Laxmi will sit on My chest) also, appears to indicate, the "opposite" idea of His virtue of "detachment" (Vairaagyam). Our Lord adding further, "please enable Me to get rid of My sins, through the contact of your holy feet" — these words of our Lord also appear to be against the status of our Lord, as the supreme Lord of the Universe (Dharmi).

In view of the above, we have to conclude, that our Lord established His "virtues" in sage Bhrigu, and along with Himself, and then has praised him, after having taken unto Himself, the "nature and qualities" of sage Bhrigu! Then only, the Lord has spoken all these "seemingly opposite" words and statements.

Through this, our Lord has instructed sage Bhrigu also about the actions, which Bhrigu should undertake to do as “reparations (Praayaschitham) i.e. “WHEN YOU DO THE SERVICE AND WORSHIP OF MY FEET, THEN, ONLY YOUR “SINS” (OF KICKING MY CHEST WITH YOUR FEET) WILL GET DESTROYED. Our Lord, in this way, accepted his own “lowly” nature, suffered the insult, but in return, He has given great “honour” to sage Bhrigu – thus exhibiting His glorious virtue of giving respect, regards and honour to all persons. He has also, through this, reaffirmed the “path” being following by the noble devotees!

Later, whatever happened is being described through the next verse.

श्रीशुक उवाच-

एवं ब्रुवाणे वैकुण्ठे भृगुस्तन्मन्द्रया गिरा ।

निर्वृतस्तर्पितस्तूष्णीं भवक्त्युत्कण्ठोऽश्रुलोचनः ॥१३॥

VERSE 13 Meaning: “Sri Sukadeva said, “When our Lord was telling like this, sage Bhrigu hearing these mighty “words” became immersed in the highest bliss (Paramaananda) and got fully satisfied! He, now could not speak anything more, as he was totally overwhelmed! Through the rise of devotion to our Lord, in his mind, his eyes were filled up with tears of love.”

श्रीसुबोधिनी: स तु परीक्षार्थमागत इति तेन भगवति हीनभावो न मतः। किन्तु गुणत्वेन कायवाङ्मनश्चरित्रं स्वीकृतवान्। अत एव सर्वभावेन सन्तुष्ट इत्याह, आदौ तन्मन्द्रया गिरा निर्वृतः भगवता च तर्पितः स्वधर्मरोपणेन। अतः सनकादिवत् प्रत्युत्तरसन्देहादिकं न कृतवान् किन्तु तूष्णीमास। किञ्च। भगवानद्भुतकर्मा भक्तिविरुद्धकर्मणा तस्मै भक्तिं दत्तवानित्याह भक्त्युत्कण्ठोऽश्रुलोचन इति। भक्त्या प्रेमलक्षणया भगवति

परमोत्कण्ठावान् जातः। अहो भगवच्चरित्रमित्याश्चर्येण अश्रुलोचनोऽपि ॥१३॥

भगवन्माहात्म्यं ज्ञात्वा निर्णयकथनार्थमागत इत्याह पुनः स्वसत्त्वमाब्रज्येति।

SRI SUBODHINI: Sage Bhrigu had set out to test the three “celestial” deities. After “testing” two celestial deities, he had come to Sri Vaikuntam to “test” our Lord Sri Narayana! Due to this, sage Bhrigu did not regard our Lord as being “low”. Instead, he accepted the actions done by our Lord, through His body, words and mind and in this way, he got fully satisfied, in all ways! It is said here, that sage Bhrigu got immersed, through the mighty words of our Lord, in the “highest bliss”. In fact, it was our Lord, who had satisfied sage Bhrigu through, “establishing” His own “virtues” in him. Like the “Sanakaadi” brothers, Bhrigu did not raise any “doubt” or proceeded to have a dialogue of questions and answers with our Lord! He kept silent. In this way, OUR LORD, WHOSE ACTIONS ARE ALWAYS WONDERFUL, BY DOING SUCH ACTIONS, WHICH APPEARED AS THOUGH TO BE AGAINST “BHAKTHI”, BLESSED SAGE BHRIGU, WITH PURE “BHAKTHI” TO OUR LORD! Bhrigu, on being blessed, by our Lord, with devotion based on pure love and Prema for our Lord, became deeply attached and loving to our Lord! He thought in his mind “Oh! our Lord’s “Leelas” are so very wonderful”. Just by remembering our Lord only, he got tears filling up his eyes!

On realizing the true glory and “Mahatmyam” of our Lord, Bhrigu came back to the place, where the sages were performing the sacrifice, with a view to give them his “verdict” (as to who, among the three celestial deities, was the “best”?) This is being explained through the next verse.

पुनः स्वसत्रमाव्रज्य मुनीनां ब्रह्मवादिनाम् ।

स्वानुभूतमशेषेण राजन्भृगुवर्णयत् ॥१४॥

VERSE 14 Meaning: "Oh king! Bhrigu came back to the place of "sacrifice" being performed by the sages, who were "Brahmavaadis" and began to recount all his experiences."

श्रीसुबोधिनी: मुनीनां ब्रह्मवादिनामिति ज्ञानक्रियावैशिष्ट्यं तेन विश्वासो ज्ञानं च भविष्यतीति अतो निःशङ्कं अशेषप्रकारेण स्वानुभूतमवर्णयत्। उपसंहारे भृगुपदं तस्य वैष्णवत्वं ख्यापयति ॥१४॥

ततोऽपि किं पुनः सन्देहः स्थितो न वेति शङ्काव्युदासपूर्वकं निःसन्देहं ख्यापयितुमाह तन्निशम्येति।

SRI SUBODHINI: Through the use of the words "sages, who are" "Brahmavaadis", it is indicated, that all the sages, who were initiated to perform this "sacrifice" were noble sages and "Brahmavaadis". This also indicates that both "Jnana" and "action" (Kriya) were present in all of them! Bhrigu knew that, these sages, due to these two qualities, will have full and total faith in his words, and will also understand the full purport of what he is going to speak! In this way, with total certainty and a doubt-free mind, Bhrigu explained all the events fully, and also about his own experiences. The word "Bhrigu" used, in the end, reemphasizes sage Bhrigu's "Vaishnava" nature (i.e. as a devotee of Lord Vishnu).

On listening to the experience of sage Bhrigu, a question may remain as to whether they still had any doubt in their mind!? With a view to remove this "doubt", through the next verse, it is said, that, "there was no more any doubt".

तन्निशम्याथ मुनयो विस्मिता मुक्तसंशयाः ।

भूयांसः श्रद्धुर्विष्णुं यतः शान्तिर्यतोऽभयम् ॥१५॥

VERSE 15 Meaning: “All the sages, on hearing the Leela (story) of our Lord Sri Narayana, got dumbfounded in the first instance! Later, all of them become doubt-free! They now got full faith and devotion to our Lord Sri Vishnu! — through which only, a soul can attain peace and courage (fearfree). In this way, they all got determined.

श्रीसुबोधिनी: आदौ भगवच्चरित्रश्रवणाद्विस्मिताः। अल्पोत्कर्षज्ञानार्थं प्रवृत्ताः परमोत्कर्षं ज्ञातवन्त इति। ततो मुक्तसंशयाः। भगवानेव महानिति निश्चयात्। एवमपि सति भूयांसो विष्णुमेव श्रद्धुः। अयमेव महानिति पदार्थं श्रद्धां कृतवन्तः। ये तु पुनः पितृत्वेन गुरुत्वेन वा अन्यत्रापि श्रद्धायुक्तस्तेषामन्याभिनिविष्टानां प्रमाणमपि बोधयितुमसमर्थमिति ते स्वसेव्यसदृशमेव भगवन्तं ज्ञातवन्तं इति तद्व्युदासार्थं भूयांस इत्युक्तम्। सन्मार्गे भगवानेवोत्कृष्टो मन्तव्य इति ख्यापयितुं सन्मागार्गेपयोगिनः सर्वानेव गुणान् भगवत्याह यतः शान्तिरिति। ‘तत्तीर्थसाधनम्’ इत्यन्तेन आदौ सन्मार्गे गुणक्षोभनिवृत्तिरपेक्ष्यते ततो भगवद्धर्माः। मार्गरक्षा चेति। तत्रापि षड्गुणा भगवांश्च वक्तव्यः। एवं षोडशकलो भगवान् मार्गे निरुतो भविष्यति। शान्तिरान्तरो धर्मः, इन्द्रियाणां रजोगुणक्षोभाभावः अनेन भवति। यतोऽभयं भयाभावः सत्त्वक्षोभनिवृत्तिः ॥१५॥

SRI SUBODHINI: In the first instance, after hearing the “wonderful” Leela of our Lord, the sages got astonished. Having got the knowledge of the highest bliss and glory, although they had set out only to attain a little knowledge (as to “who was the best” among the three celestial deities?),; they now got freed of all their doubts. They got convinced that our Lord ONLY IS THE HIGHEST ONE! Due to this, they got special love and

devotion to our Lord Vishnu and in this faith all of them got firmly established.

Those sages, who had faith in Lord Brahma, regarding him as the “father” of all Jeevas and in Lord Siva, considering him as the “Guru” (teacher) of this Universe, with a view to make them realize the highest, even the “proof” of the scriptures are not enough (i.e. not capable). Hence, they began to regard our Lord only as their own Lord, whom they had worshipped up to now. (viz. Lord Brahma and Lord Siva).

In the path, which the noble saints usually follow (or the best “path”), our Lord is considered as the “best”. With a view to express this truth, it is specified here, that, those “virtues” which are useful in this noblest of all spiritual paths, are all present in our Lord only! This “truth” has been explained through the words “peace” (Saanti) in this verse, till the end of the 19th verse. Later, all these “virtues” are required to be developed, when one goes through this noble spiritual path. The safety and security of this “path towards our Lord” are ensured only when these “virtues” are fully practiced and there is no “decline” in them! Even then, we have to reiterate, that the glory of our Lord and His glorious 6 virtues have to be recanted at all times!

In this way, our Lord’s description, along with His 16 glorious “parts” (Kalaas) has been made. The final conclusion is **LORD VISHNU BLESSES HIS DEVOTEES WITH PEACE AND FEARLESSNESS!**

[THE 16 “KALAAS” ARE: (1) The three “Gunās” (qualities). (2) 6 virtues of our Lord. (3) In the protection of this path of Bhakthi, the 6 qualities of our Lord + Himself (Dharmi). If we add all these $3 + 6 + 6 =$

16. In this way, our Lord is the supreme Lord, with His 16 glorious parts (Kalaas).]

(1)Peace: This is the virtue of both “inside/outside” of any person. The “fear” which rises in the senses, through the rise of “Rajas” gets stopped or controlled through this virtue of “peace”.

(2)Fearlessness (Abhaya): This virtue removes the “fear” caused by the quality of “Satwa”.

धर्मः साक्षाद्यतो ज्ञानं वैराग्यं च दयान्वितम् ।

ऐश्वर्यं चाष्टधा यस्माद्यशश्चात्ममलापहम् ॥१६॥

VERSE 16 Meaning: “Through which a devotee attains the highest “Dharma” (bliss) along with compassion (Daya), Jnana (knowledge) and “detachment” (Vairaagyam), through which (whom) the eight kinds of “opulence” (Aishwaryam) and “fame” (Yash) which are capable of destroying the “dirt” in the inner minds of everyone.....”

श्रीसुबोधिनी: धर्मस्तामसाभावः। ततो भगवद्धर्माः। यस्मात्सर्वेषां प्राणिनां साक्षाज्ज्ञानं निरपाधिकं वैराग्यं च तद्विधमेव। दयान्वितमित्युभयत्र विशेषणम्। ज्ञानेन वैराग्येण च प्राणिनां पीडा सम्भवतीति तदर्थमेतदुक्तम्। दयाभावार्थं हि भगवानर्जुनमुपदिदेश। वैराग्येण स्वकीयानां पीडा लोकसिद्धा। तदन्वितमिति क्वचित्पाठः। पाठ ज्ञानसहितं वैराग्यम्। न तु मर्कटवैराग्यमित्यर्थः। यतो भगवतः अष्टधा ऐश्वर्यं भवति अणिमादिप्रभेदभिन्नं यशश्च भवति। आत्मनोऽन्तःकरणस्य मलं दूरीकरोतीति यशसो विशेषणम्। अनेन असत्प्रकारेण नटविटादिभ्यो दानेन यद्यशस्तद्व्यावर्तितम्। श्रीः वीर्यं च प्रकृते तथा नोपयुज्यत इति दयायां वीर्यस्यान्तर्भावः, अष्टधा ऐश्वर्यं श्रियश्च मन्यते ॥१६॥

एवं भगवतः सकाशात् प्राणिनामेवं भवतीति निरूप्य मार्गानुसारिणि भगवति मार्गसिद्ध्यर्थं गुणानाह मुनीनामिति त्रिभिः।

SRI SUBODHINI: (3) Dharma: Through this, a devotee destroys the quality of "Tamas" i.e. all the "actions" which are caused by "Tamas" are destroyed. After this, our Lord's "qualities" are being described. (4) Through which (whom) all the "Beings" attain pure "Jnana" (knowledge) unencumbered by any bondage. (5) Also, in the same way, attains the quality of "detachment" (Vairaagyam). These two qualities viz. "Jnana and Vairaagya" are attained along with "compassion" (Daya). "Jnana and Vairaagya", if blended with "compassion" do not give any pain or trouble to anyone! "JNANA AND VAIRAAGYA" WHICH ARE NOT BLENDED WITH "DAYA" (COMPASSION) ARE CAPABLE OF GIVING "PAIN" TO THE BEINGS! Our Lord Sri Krishna gave His "Upadesa" (instructions) to Arjuna, only due to His "Daya" or compassion to the whole Universe!

Usually "detachment" causes pain and misery to one's relatives! This is well known in this world. In some readings of this verse, instead of the word "Daya" (compassion) the word "Tad" has been used to indicate, that if there is "detachment" (Vairaagyam), then it should be blended with "Jnana" (knowledge). Any "detachment" (Vairaagyam) without "Jnana" will be like the "detachment" of a "monkey" only!

From our Lord, a devotee attains: (6) The 8 "Siddhis" (opulences) like the art of becoming like an "atom" (Anima). (7) Attains fame (Yash). This "fame" is capable of destroying the "dirt" of the inner mind. This "fame" is not to be confused with the "fame", which one attains in this world for giving honour and gifts to "actors or pundits". This sort of "worldly" fame is only a "show" and never everlasting!

In the present context: (8) "Shree" and (9) "Veeryam" ("wealth" and "valour") – these two qualities of our Lord are not seen as useful. Hence Sri Sukadeva has not mentioned them as "separate" but has included this quality of "Veeryam" in "Daya" and "Shree" (wealth) in the 8 Siddhis!

From our Lord only all the Beings attain these 8 Siddhis (opulences). Now after saying this, with a view to reemphasize the glory of the path of Bhakthi, the various "qualities", which are present in our Lord, and useful for those, who follow the path of Bhakthi, are being explained.

मुनीनां न्यस्तदण्डानां शान्तानां समचेतसाम् ।

अकिञ्चनानां साधूनां यमाहुः परमां गतिम् ॥१७॥

VERSE 17 Meaning: "Our Lord Sri Hari is spoken of as the "highest result" (goal) for those sages and devotees, who are peaceful, having equanimity in their mind, who have nothing else with them except their total dependence on our Lord, and who have opted to lead the life of a true Sannyasi."

श्रीसुबोधिनी: यस्तु भगवान् षड्गुणयुक्तानामपि परमा गतिः फलरूप इत्यर्थः। आहुरिति प्रमाणम्। परमत्वं यतो नार्वर्तते यस्मादग्रे गतव्यं च नास्ति। षड्गुणान्मुनीनां वर्णयति तेषामेव भगवान् फलमिति ज्ञानार्थम्। मननं ज्ञानसाधनम्। तेन ज्ञानसिद्धिः। दण्डन्यासो वैराग्यम्। शान्तिः कीर्तिः। समचित्तता श्रीः। अकिञ्चनानामिति वीर्यं सम्भवति, अपेक्षायां च तदग्रहणात्। साधूनामिति सदाचाराणाम्, अनेनैश्वर्यं निरूपितम्, लौकिकसामग्र्या वैदिकत्वसम्पादनात्। एवं फलरूपता एको गुणः सन्मार्गे ॥१७॥

साधनोत्कर्षमाह सत्त्व यस्य प्रिया मूर्तिरिति।

SRI SUBODHINI: Our Lord is the "goal and refuge" of even those exalted "Mahaatmas", who are

blessed with the 6 divine virtues i.e. He is the “result and goal” (Phalam). The word “Aahu” (has been told thus) has been used to speak the “truthful” nature of this “fact”, and as an evidence! The holy Vedas and the other scriptures say that the “goal” and “result” is our Lord Sri Vishnu for those noble Mahaatmas, who are equipped with the 6 divine virtues. The reason being that, once our Lord Sri Vishnu is attained, then, no one returns to this “Samsaara” of births and deaths! There is no other place, beyond this eternal abode of Sri Hari, where a Jeeva can go and attain “bliss” (Aananda). Hence, our Lord Sri Hari is the final goal and result for all noble sages and seers, and a description of their 6 qualities is done, for the sake of realization of all, that they can clearly know the nature of the devotees and their qualities, which only can enable them to attain our Lord i.e. “who” can and with “what” quality can really hope to attain our Lord?

A “Muni” (seer) is called with this name as he always “contemplates” on Sri Hari, our Lord. (Mananam). This “contemplation” is an instrument or spiritual practice to attain “Jnana” (spiritual knowledge) i.e. “Jnana” is attained through “contemplation”. It is one of the special characteristic of a person of “detachment”, not to give any “punishment” to anyone! i.e. even to an “offender”! This person, who forgives at all times, is hailed as a “Sannyasi” with “detachment” (Vairagya). The sages and seers are always blessed with “peace” (Saanthi). This “peace” makes them attain the quality of “Keerthi (fame). These sages have, always, “equal” vision for all persons and Beings. This quality of “equal vision” indicates the virtue of “Shree” (wealth) in them. The sages are “poor”, and do not have many “things”

with them. This quality of “noncovetousness and non-possession” indicates the virtue of “Veeryam (valour)” in them. Even if they need, they do not ask or take anything! This sort of strong will, cannot be present or practiced without the virtue of “Veeryam” or valour! These sages are hailed here as “Saadhus” i.e. those whose conduct and character are pure and truthful. This quality in them, indicates the virtues of “Aishwaryam (opulence)” in them. If our Lord gives various material possessions to any of His devotees, then, we have to understand, that the Lord is desirous of getting various tasks of the Vedic nature (of the “Maryada” path) done, through this devotee! The reference to “Sanmaarga” indicates, that this “best path” is the path of Bhakthi and OUR LORD IS THE ONE AND ONLY GOAL AND RESULT IN THIS PATH OF BHAKTHI. THIS IS THE MOST BASIC AND SPECIAL VIRTUE IN THIS PATH.

The importance of the “Saadhan” (instrument of spiritual practice) is being explained through the next verse.

सत्त्वं यस्य प्रिया मूर्तिर्ब्राह्मणास्त्विष्टदेवताः ।

भजन्त्यनाशिषः शान्ता यं वा निपुणबुद्धयः ॥१८॥

VERSE 18 Meaning: “Our Lord loves His devotee who is an embodiment of Satwa! Our Lord considers a Brahmin as His own beloved deity! In other words, our Lord is worshipped and served by devotees who are desireless, peaceful and having an intellect equipped with discrimination and spiritual knowledge (Viveka and Jnana).”

श्रीसुबोधिनीः सत्त्वगुण एव भगवन्निरूपकः। सत्त्वोत्पादका अपि तत्र सुलभा इत्याह ब्राह्मणास्त्विष्टदेवता इति। यस्य भगवतः इष्टदेवता

ब्राह्मणाः। अनेन प्रमाणप्रतिबन्धकता निवारिता। किंच। यस्मिन् मार्गे गुणत्रययुक्ता भजन्ति। अनाशिषः फलाकाङ्क्षारहिताः। शान्ताः साधनदोषरहिताः। निपुणबुद्धयः विवेकज्ञानयुक्ता इति साध्योत्कर्षः। वेत्यनादरे। भगवद्भजने निपुणा बुद्धिर्नात्यन्तं प्रयोजिकेति। एवं गुणचतुष्टयं निरूपितम् ॥१८॥

द्वयमाह त्रिविधाकृतय इति।

SRI SUBODHINI: Only the virtue of “Satwa” can adequately describe our Lord, and only those, who can inspire “Satwa” are easily available there (in the abode of our Lord). A “Brahmin” is considered by our Lord as His own “beloved deity” (Ishtadevataa). By telling like this, it is explained, emphatically that, in this path of Bhakthi, no “evidence” can cause or put an obstruction! The other special feature of this path is that this has 3 very noble and important “virtues” (Guna) in it viz. (1) Desirelessness, (2) peaceful (i.e. the “blemish” of “Saadhan” being absent. If a devotee thinks that by doing “Saadhana” (spiritual practice), he will be able to attain our Lord — this “attitude” is referred to as the “blemish of Saadhana” (Saadhan Dosham) — as our Lord is attainable only through the grace of our Lord, and not due to any spiritual practice). (3) Devotion or Bhakthi to our Lord, which is blessed with “Viveka” and “Jnana” (discriminations and spiritual knowledge). By telling that all these “Mahaatmas” worship and serve our Lord, the glory and greatness of our Lord are reiterated, as the “goal and result” for everyone! The word “Vaa” (or) is used to emphasize that IN SERVING AND WORSHIPING OUR LORD, CLEVERNESS WILL NOT BE USEFUL OR CAPABLE OF GIVING THE DESIRED RESULT. In this way, 8 virtues have been described.

With a view to describe the other “two qualities”, the following verse is given.

त्रिविधाकृतयस्तस्य राक्षसा असुराः सुराः ।

गुणिन्या मायया सृष्टाः सत्त्वं तत्तीर्थसाधनम् ॥१९॥

VERSE 19 Meaning: "Our Lord's Māya power, consisting of 3 qualities, have respectively created the forms (bodies) of Raakshasa (ghouls), Aasura (demons) and the Devaas (celestials) (i.e. Tamas, Rajas and Satwa). Of these, the "Saatwik" Beings are the instruments for sanctifying and purifying everyone."

श्रीसुबोधिनीः भगवतः आकृतयः रूपाणि त्रिविधानि। तानि गणयति राक्षसास्तामसाः। असुरा राजसाः। सुराः सात्त्विकाः। अनेन सर्वरूपो भगवानिति सर्वत्र भगवद्बुद्धिरेको गुणः। तत्रापि सत्त्वं तीर्थानां पवित्रहेतूनां साधनमिति। इदं वैराग्यस्थानीयम्। ततः पूर्वं ज्ञानस्थानीयम्। भजनं श्रीः। ब्राह्मणाः कीर्तिः। सत्त्वं बलम्। गतिरैश्वर्यमिति। यस्मादिति, भगवान् इति धर्मी निर्दिष्टः। तस्मात्कृष्ण एव महान् सर्वप्रकारेणेति निरूपितम् ॥१९॥

एतत्प्रासङ्गिकमुक्त्वा निर्णयकरतृणां किं जातमित्याकाङ्क्षायामाह इत्थं सारस्वता विप्रा इति।

SRI SUBODHINI: Our Lords "form" is of "three" types. (1) The form of being a "Raakshasa" (ghoul) — this is "Tamasik". (2) Aasurik - demoniac — this is "Rajasik". (3) Devaas (celestials) — this is "Satwik". By telling like this, it is proved that IT IS OUR LORD, WHO HAS BECOME ALL THESE FORMS OR ALL FORMS ARE OF OUR LORD'S ONLY! DUE TO THIS, AN IDEAL DEVOTEE OF OUR LORD SHOULD HAVE AN EQUAL "VISION" OF SEEING OUR LORD IN EVERYONE AND EVERYBODY! This is one of the quality.

Even among the above, those persons who are "Saatwik" are capable of purifying and sanctifying everyone. For these devotees the "spiritual practice"

(Saadhan) is “detachment” (Vairaagyam). Hence seeing “everyone and everything” with the equal vision and intellect of being our Lord only is “Jnana” (spiritual knowledge) itself! Worshipping and serving our Lord is “Shree” (wealth); an ideal Brahmin symbolises the virtue of “Keerthi” (fame); A “Satwik” person or quality symbolizes “Veeryam” (strength or “Balam” (valour) and the Lord as the final “goal” and “result”, is symbolic of the virtue of Aishwaryam (opulence). In the 16th verse, the word “Yasmaat” (from whom) has been used to indicate our Lord only. From this, it is clearly realizable that our Lord Sri Krishna is the highest and the best among all!

After describing this topic, through the next verse, it is said, that those sages, who had sent Bhrigu for the sake of finding out, as to who was the “best” among the three celestial deities, were now briefed about all the details, and what they did is being described through the next verse.

श्री शुक उवाच -

इत्थं सारस्वता विप्रा नृणां संशयनुत्तये ।

पुरुषस्य पदाम्भोजसेवया तद्गतिं गताः ॥२०॥

VERSE 20 Meaning: “Sri Sukadeva said, “In this way, the sages who resided on the banks of the holy Saraswati river, now attained their “highest and best goal” by serving and worshipping our Lord Sri Vishnu’s holy feet! Thus, through this final “determination and action” (of sage Bhrigu) the doubts of everyone were removed.”

श्रीसुबोधिनी: सरस्वतीतीरस्था मुनयः प्रमाणोत्कर्षमापन्नाः वाक्यमात्रेण नृणां संशयो न गचछतीति संशयनिवृत्त्यर्थं स्वयं भजनं कृत्वा ततस्तथैव सेवया तथैव गन्तुं योग्यं भगवन्तं गताः।

मक्तयैव तुष्टिमम्येति विष्णुर्नान्येन केनचित् ।

स एव मुक्तिदाता च भक्तिस्तत्रैव कारणम्’ इति वाक्यात् ॥२०॥

एवमुपाख्यानस्य फलपर्यन्ततामुक्त्वा तस्य च फलं सर्वदैव भवतीति ज्ञापयितुं सूतः फलश्रुतिमाह इत्येतदिति।

SRI SUBODHINI: These sages were living on the banks of the Saraswati river, now became very happy with this “evidence” (that our Lord Vishnu was the “highest and best”). Just by telling in this way, no one can remove all the “doubts” on this issue. Hence, with a view to remove all their doubts and of all others, these sages began to serve and worship our Lord Sri Hari, after getting fully convinced about the truth of sage Bhṛigu’s words. Due to this loving devotion, all these sages attained the divine self and form of our Lord, which is the most appropriate and the highest goal anyone can hope to attain! In the holy scriptures, it has been clearly stated, that OUR LORD WILL BE SATISFIED AND CONFER MOKSHA ONLY THROUGH HIS DEVOTED SERVICE AND WORSHIP! Our Shri Mahaprabhuji has given the following verse.

KĀRIKA 1(20) Meaning: “Except pure and loving Bhakthi to our Lord, no other spiritual practice can satisfy our Lord Sri Vishnu, who only can confer Moksha, and loving Bhakthi to Him is the only way and reason for this Moksha.”

After telling about the “result” (Phalam) of listening and following this “story” (Leela) of our Lord, now Sri Suta, through the next verse, is explaining that the “result” and “benefit” which one can get from this “story” will remain permanently and stable!

सूत उवाच -

इत्येतन्मुनितनयास्यपद्मगन्ध-

पीयूषं भवभयभित्परस्य पुंसः ।

सुश्लोकं श्रवणपुटैः पिबत्यभीक्षणं

पान्थोऽध्वभ्रमणपरिश्रमं जहाति ॥२१॥

VERSE 21 Meaning: “Sri Suta said, “In this way, he who drinks this nectarian story, through his ears, again and again, will get rid of the tiredness of travelling in this path of devotion to our Lord — as this story is the fragrant nectar, from the lotus like face of Sri Sukadeva, the son of sage Vyaasa and is capable of destroying the fear of “Samsaara”, (of births and deaths) and consists of the beautiful story and Leelas of our Lord, who is the supreme Lord of this Universe.”

श्रीसुबोधिनीः इतीति कथासमाप्तिः सूच्यते। एतदित्युनवादः। यतः कुतश्चिदपि श्रुतं भगवच्चरित्रं कार्यं साधयत्येव। फलरूपता तु साधारणानामपि भक्तमुखश्रवणादेव भवतीति ज्ञापयितुं विशेषणं मुनितनयास्य-पद्मगन्धपीयूषमिति। मुनितनयत्वेनान्यथा ज्ञानं निवर्तयति। आस्यपद्ममितिपाने क्लेशाभाव उक्तः। अधःस्थितपदमे तु निम्नतासंपादनक्लेश इति। गन्धयुक्तं पीयूषमिति भक्तिरसालोडितं चरित्रमुक्तम्। अनेन स्वतःपुरुषार्थता निरूपिता। साधकत्वमप्याह भवभयभिरिति। संसारभयं निवर्तयति। भवपद भयस्यानिवर्त्यत्व ज्ञापयति। कीर्तितत्साधकत्वे हेतुमाह परस्य पुंस इति। नहि प्रकृतिमध्यस्थितस्य चरित्रमेतादृशंभवतीति। शब्दतोऽप्युत्तमतामाह सुश्लोकमिति। शोभनाः श्लोका व्यासादिकृता यस्मिन्। श्रवणपुटैरिति उत्तमितकर्णपुटैरिति बहुवचनेन वरत्वेन प्राप्तैः। विधत्स्व कर्णायुतम्' इति वाक्यात्। एवं यः पान्थो भूत्वा अभीक्षणं पिबति तस्य साधनदशास्थितावपि क्लेशो निवर्तत इत्यर्थः ॥२१॥

एवं प्रमाणबलेन भगवतो ज्ञानशक्तिर्निरूपिता। प्रमेयबलेन निरूपयितुमुपाख्यानान्तरमारभते शुकः स्वयमेव एकदेति। इतीदृशानीत्यन्तेन।

SRI SUBODHINI: The word “Iti” (thus) indicates, that this “story” is now fully told or completed. The word “Yetat” (this story) indicates that all this “saying” up

to now is only a "recanting", and when our Lord's Leela and story is heard from anyone, the same is capable of conferring the identical "highest benefit" at all times and on everyone! Even the "ordinary" persons attain their "desired" result after listening to the Leelas of our Lord from the mouth of our Lord's devotees. With a view to explain this truth, it is said there, that, this Leela has been heard, through the lotus like face of Sri Sukadeva. By telling like this, it is indicated, that the "Jnana" attained through listening to this story will never be "false". The words "lotus like face" indicate, that there is no pain at all to anyone in drinking this nectar of our Lord's Leelas and stories. If the "lotus" is fallen on the ground, then one can get the pain of being considered as lower. But here, being the "lotus like face", as the "face" is situated in the upper region, one need not lower oneself on the ground level. This also avoids any "pain".

This "nectar" of the Leela of our Lord is full of "fragrance". This Leela or story of our Lord will break the "fear" of Samsaara (of births and deaths). Through the use of the word "Bhava" (Samsaara) it is indicated, that the "fear" caused by "Bhava" (Samsaara) can be mitigated or removed only through these Leelas and stories of our Lord (i.e. ordinarily this "fear" can never be removed by anything else). This Leela and story of our Lord also confers the benefits of "Keerthi", (fame) as this deals with our supreme Lord (Parasya Purusha) of this Universe. All other "stories" pertaining to other celestial deities, who are stationed in the "middle of Prakruti" (i.e. caught in the web of nature — Prakruti) are not of this nature. Through the "words and sounds" of these Leelas also, our Lord's glory and greatness is

being shown here. Sages like Veda Vyaasa have described and sung the “praise” of our Lord in a very beautiful way and through exquisitely sweet verses. The reference is made to the “plural” sense of “ears” (which stand up, while hearing the Leelas of our Lord), it is indicated and explained that, these sages attain, through the blessings of our Lord’s “boons”, such “ears” which number 10,000 or more! Here, our Shri Mahaprabhuji refers to the prayer made to our Lord by king Prithu. “Oh Lord! grant me the boon of 10,000 ears”. Hence, those devotees, who are very eager to listen to the Leelas and stories of our Lord, ask and attain this type of “boon” (Varam). They then, traveling like a “pilgrim” on this royal path of Bhakthi, drink again and again, this “nectar” of our Lord’s Leelas and stories and get rid of their “tiredness” caused by this “travel”, (of spiritual practices) through the “drinking of the nectar” of our Lord’s Leelas and stories!

In this way, through the force of argument of “Pramana”, (evidence) after describing the power of Jnana, now, with a view to describe the power of Jnana through the strength and force of argument of our Lord being the “Prameya” (the beloved goal for all devotees), Sri Sukadeva, by Himself, through the next verse, initiates the telling of another Leela and story of our Lord.

श्रीशुक उवाच-

एकदा द्वारवत्यां तु विप्रपत्न्याः कुमारकः ।

जातमात्रो भुवं स्पृष्ट्वा ममार किल भारत ॥२२॥

VERSE 22 Meaning: “Sri Sukadeva said, “Oh scion of the Bharata clan! Once, a Brahmin’s wife gave birth to a son at Dwaraka. But, the son died on touching this earth only. This story is very famous.”

श्रीसुबोधिनी: प्रमेयबले पूर्वपक्षे कालस्यापि बलं निरूपणीयं ततो न देशादीनां बलेन सह विरोधः एते दश लीलारूपाः प्राणरूपा वा। निर्गुणाया भक्त्या सह भक्तिरूपा वा, येषामर्थे भगवान् गच्छतीति। तेजसः प्रत्यापत्तिरपि कर्तव्येति भगवतो गमनमित्येके। अनिरुद्धचरित्रत्वादर्जुनेन सह गमनम्। अर्जुने सर्वदेवतानामस्त्राणि वर्तन्त इति तत्सामर्थ्ये निराकृते सर्वेषामेव सामर्थ्यं निराकृतं भवतीति ज्ञापयितुं तत्कथा। एकदा यस्मिन् काले भगवतः स्वसामर्थ्यप्रदर्शनेच्छा। तुशब्दो वैकुण्ठे कथमेवमिति शङ्काव्यावृत्त्यर्थः। कस्याश्चिद्विप्रपत्न्याः कुमारकः पुत्रः जातमात्र एव तदानीं कालो भूमौ तिष्ठतीति भूमिस्पर्शमात्रेणैव मृतः। किलेति प्रसिद्ध्या शुकः स्वदोषं परिहरति। भारतेति निश्वासार्यम् ॥२२॥

ततो ब्रह्मणः अभूतपूर्वोऽयमर्थ इति भगवता कालस्य पूर्वभोगोऽपि व्यावर्तित इति। विद्यमानेऽपि भगवति यत्पुत्रमरणं तच्छम्बुकन्यायेन जातमिति प्रत्यापत्तिर्भविष्यतीति राजदोषेणैवैवं जातमिति तान्ज्ञापयन् बालकं गृहीत्वा राजद्वारि गत इत्याह विप्रो गृहीत्वेति।

SRI SUBODHINI: When our Lord's strength as the "beloved goal and Lord of the devotee" (Prameyabalam), is being described it is necessary, in the first instance, to explain also the strength the factor of "Kaala" (time). These 10 children of the Brahmin symbolized the 10 Leelas of our Lord or His 10 "vital airs" (Praanas). Or these 10 children symbolized the 10 types of "Bhakthi" to our Lord (the 9 types of Bhakthi like listening to His Leelas (Sravanam) + 1 "Nirguna" (beyond the three qualities) devotion.) With a view to being them, our Lord will go very far. Some persons say it is necessary to bring back the "brilliance" (of the Lord) and that is why, our Lord went to a very far away place! This Leela has been enacted by our Lord, with His divine form of Aniruddha. Hence, He went along with Arjuna, who had the weapons of all the celestial deities with him! By

negating the power of all these celestial deities (through the incapacity of their weapons) the capacity of everyone else has been (except that of our Lord) negated. This story of Arjuna is told for making us realize this fact.

At one time, our Lord got the desire to show His stupendous capacity and power. By using the word "Tu" (but), the question is asked, as to how the Lord of Sri Vaikuntam got this desire? This doubt is removed by telling that OUR LORD, BEING TOTALLY INDEPENDENT, BEING ALL CAPABLE (OMNIPOTENT) CAN SHOW A DESIRE AT ANY TIME AND AT ANY PLACE!

This story is as follows. One day, our Lord got a desire to show His "capacity" of omnipotence. Then, at this time, a son was born to the wife of a Brahmin in Dwaraka. This child died immediately after birth, on the touching the earth! The cause for this death was, that, at that time, the factor of "time" (Kaala) was stationed on earth, and this factor of "time" caused the death of the child, no sooner the child touched this earth. The word "Kila" (yes, indeed) has been used to indicate, that this story is a "well known" one (famous). Sri Sukadeva says, "I am not telling this as new, as this is a "well known story". In this way, Sri Sukadeva has negated the possibility of any "blemish" getting attached to him, by telling this story. The addressal, "Oh scion of the Bharata clan" has been made by Sri Sukadeva, with a view to instill faith and confidence in the king.

Such an "untoward" incident has never taken place before in Dwaraka. Our Lord had stopped the "depredations" of "Kaala" (time). Even then "my son has died, in spite of our Lord being present". This has happened

through the penance of the Sudra by the name of Sambooga — like during the reign of Lord Sri Raama, the brahmin's son had died, through the penance of Sambhooga. Sri Raama had killed this Sambhooga, but he got revived. This Brahmin thought further, "my son has died due to the "blemish" of the king! But our Lord Sri Krishna is present now in Dwaraka and due to this, my dead son will certainly come back alive", like in the Manasarovar lake, "pearls" are originated! — Hence, due to the "blemish" of the king only, my son has died". This Brahmin came to the Assembly of the king, by saying like this to all those who were present there. He also placed his "dead son" in the hall of the king's Assembly! This is being spoken of, through the next verse.

विप्रो गृहीत्वा मृतकं राजद्वार्युपधाय सः ।

इदं प्रोवाच विलपन्नातुरो दीनमानसः ॥२३॥

VERSE 23 Meaning: "The sorrowing Brahmin, placed his "dead son", on the gate of the king's palace and began to weep bitterly. He also spoke, in a self-pitiful manner, the following words."

श्रीसुबोधिनीः उपचारव्यावृत्त्यर्थं मृतकमिति। राजद्वारि स्थापयित्वेति विचारार्थं शववाहकस्य वचनं निषिद्धमिति उपधाय इदं प्रोवाचेत्याह। विलपन्निति कृत्रिमताव्युदासाय बाह्यो भाव उक्तः। दीनमानस इत्यान्तरः ॥२३॥

बोधनार्थमाह ब्रह्मद्विष इति द्वाभ्याम्।

SRI SUBODHINI: "The dead body" — by giving this description, it is indicated, that the "dead son" of this Brahmin cannot be made alive through some medicine or other. In the scriptures, it has been said, that no one should consider the "words" spoken by a person, who

is carrying a corpse! Hence, it is said here, that, this Brahmin placed the dead body of his son at the gate of the palace and then only, he spoke. He was "weeping bitterly" — through these words, it is indicated, that this Brahmin was not "acting or making a show". He was, indeed, very unhappy and hence, he was expressing his inner sorrow outwardly!

With a view to make us realize the cause for the death of his son, the following two verses are given.

ब्रह्मद्विषः शठधियो लुब्धस्य विषयात्मनः ।

क्षत्रबन्धोः कर्मदोषात्पञ्चत्वं मे गतोऽर्भकः ॥२४॥

VERSE 24 Meaning: "My son has died due to the "blemish" caused by the evil actions of the ruling class, who are Brahmin-haters, having violent intellects, and are attached to wealth and material pleasures."

श्रीसुबोधिनी: प्रकृताप्रकृतभेदाद् द्वारकायां यादृशो राजा मृग्यते तादृशोऽयमुग्रसेनो न भवतीति तद्दोषः प्रायेण भविष्यतीत्यशयेनाह राज्ञो दोषत्रयमहत्। ब्रह्मद्वेषो जडबुद्धिः लोभश्चेति विषयात्मकता चतुर्थः साधारणः। चतुर्विधोऽपि प्रायेणायं राजा। ब्रह्मद्वेषेण तस्य धर्माभावः। शठबुद्ध्या नार्थः। लोभान्न कामः। विषयासक्त्या न मोक्ष इति स राजा सर्वपुरुषार्थवञ्चितो भवति। तादृशस्य कर्माणि तस्य पुरुषार्थभावात् तत्रापकारं कर्तुमसमर्थानि मनुपरि पतितानीत्याह पञ्चत्वं मे गतोऽर्भक इति। चतुष्ट्वं स एव गतः तस्यैव पञ्चत्वे क्षत्रबन्धुत्वाद्रक्षा न भविष्यतीति ब्राह्मणास्तदीया इति तेषु पतति ॥२४॥

ननु पुरोहित विषयमेतत् 'गुरौ शिष्यश्च याज्यश्च' इति वाक्यात्। साधारणश्च ब्राह्मणस्त्वं तादृशः कथं दुःखी जात इति चेत् तत्राह हिंसाविहारमिति।

SRI SUBODHINI: This Brahmin had got determined in his mind, that the "sons" of king Ugrasena only have caused the death of his son. With a view

to show this, the Brahmin has specified the three big "sins" of the king viz. (1) Hating the Brahmins. (2) An intellect full of "blemish". (3) Deep attachment to wealth. The fourth "blemish" i.e. being attached to "material pleasures" is an ordinary "blemish". Usually, royal princes have all these "blemishes" in them. By "hating the Brahmins", one can realize that, the king is not a "righteous" (Dharmik) person i.e. he is "bad" (unrighteous). By having an intellect, which is full of "blemish", it is presumed that he lacks "wealth"; by having deep attachment to "wealth", he is said to be deprived of "fulfillment of desires"; Due to his attachment to "material pleasures", he is deprived of "liberation" also. In this way, the king is said to be deprived of all the four main goals of an ideal human life!

"Due to the inability of his own sins, to harm the king, the "sins" of the king, in turn, has fallen on me and engineered the death of my son. the king has not achieved any of the four human goals. He is also fully affected by the four types of "blemish" spoken of. If the king were to die, then, being a member of the ruling class, he will not be saved at all. As all Brahmins "belong" to the king (i.e. being under his rule), the results of all his (king's) actions has fallen on the "Brahmins" — this Brahmin, thought like this.

In the scriptures, it is said, that both the doer of sacrifice and the disciple enter into the main priest, who does the sacrifice. As per these words, the "actions" of the king, affect the priest or the Purohit (i.e. it's results). In this case, this "Brahmin" was not the "priest" of the king. He was only an ordinary Brahmin. Then how come this Brahmin became sorrowful or get affected through

the actions of the king? This is answered through the following verse.

हिंसाविहारं नृपतिं दुःशीलमजितेन्द्रियम् ।

प्रजा भजन्त्यः सीदन्ति दरिद्रा नित्यः दुःखिताः ॥२५॥

VERSE 25 Meaning: "The subjects, who serve the kings, who revel in violent actions, who have cruel conduct and behaviour, and whose senses are not under their control at all, suffer permanent poverty and are affected by unrelenting sorrow."

श्रीसुबोधिनी: राज्ञो महान् त्रिदोष सर्वानेव व्याप्नोति राज्यस्थितान्। निषिद्धस्य कर्ता विहितस्याकर्ता दुष्टपोषकश्चेति दोषत्रयं क्रमेणाह। हिंसायामेव विहारो यस्य। दुष्टं शीलं यस्य। न जितानीन्द्रियाणि येनेति तादृशं नृपतिं भजन्त्यः प्रजा क्रमेण तत्तदोषं प्राप्नुवन्ति। आदाववसादं हिंसाफलम्। मृतप्राया भवन्तीत्यर्थः। दुःशीलत्वात् धर्माभावाद् दरिद्रा भवन्ति। ततः शत्रुजयाभावान्नित्यदुःखिताः। एवमुपदेशार्थमुक्त्वा बालकं गृहीत्वा गच्छति ॥२५॥

एवमेकवारकथामुक्त्वा पर्यायान्तरेष्वतिदिशति एवं द्वितीयमिति।

SRI SUBODHINI: The three "big sins" of the kings are being explained, which affect all those who live in their kingdoms. (1) Doing those violent and harmful actions, which are prohibited in the scriptures. (2) Not doing those meritorious actions, which have to be done or performed and (3) by protecting and encouraging wrongdoers and cruel, bad persons.

All the above big "sins" are now further clearly explained. (1) Harming: (Himsa): The king is supposed to get great "joy" by giving sorrow and through "harming" his subjects. (2) Whose "character and nature" is full of "blemish". (3) Due to his inability to conquer his own senses, the king is not able to give up his pursuit

of material pleasures. Those persons or subjects, who serve a king having the above types of "blemish", get affected by these "sins and blemish" of the kings! The effect of "violence" is sorrow or destruction; due to the absence of "righteousness" arising out of lack of good conduct and character, the people become "poor"; due to the "weakness" in the king, the "enemies" of the king gain the upper hand and the result is that the subjects or the people have to undergo permanent sorrow. By telling like this, the Brahmin took away the "dead" son.

After telling like this, whatever happened later to this Brahmin is being told through the following verse.

एवं द्वितीयं विप्रर्षिस्तृतीयं त्वेवमेव च ।

विसृज्य स नृपद्वारि तां गाथां समगायत ॥२६॥

VERSE 26 meaning: "In this way, this Brahmin — sage, brought his second and third "dead" sons also, and placed them on the gate of the royal palace. Like before, this Brahmin spoke the same words again."

श्रीसुबोधिनी: तृतीयमप्येवमेव। बालकमानीयैव वदति। ततो लोकानां प्रतीतिर्जातेति पश्चात् षट् पुत्रा नानीताः, परं स्वयमेवागत्य वाक्यं वदति। तृतीयं तु तत्रैव त्यक्तवानिति लक्ष्यते। द्वारकायां भगवान्मुख्यः स तूष्णीं तिष्ठति। तत्रत्याः सर्व एव तूष्णीं तिष्ठन्ति। यथा कायिकोऽपराधः ब्राह्मणस्य सोढः। एवं वाचनिकोऽपीति। यथा ब्रह्माविचारार्थं प्रवृत्तस्य तथेति ब्रह्मणः कार्यम्। तथात्रापि भगवता नीयन्त इति तूष्णींभावः ॥२६॥

ततो भिन्नस्वभावः जीवभावमेवापन्न इति द्वारकायामपि गतो लौकिकबुद्ध्या विट्पतिरहमिति साभिमनः किंचिदुवाचेत्याह तामर्जुन इति।

SRI SUBODHINI: After the second child's death, this Brahmin brought his third "dead" child also, and spoke the same "words" as before. By doing like this,

the people of Dwaraka came to know of the reasons for the death of his children. Hence, he did not bring other children's bodies later. But every time, his child died, he came there to the gate of the king's palace, and spoke the same words, which he had spoken earlier. In fact, he had left the body of his third son at the gate itself. This is what is being gathered as the actual fact. The word "Tu" (but) indicates that, the Brahmin had taken away the second "dead" son, but had left the third one, there, at the royal gate only!

As our Lord was not responding to this action of the Brahmin, all others also kept quiet. Like those who are contemplating on "Brahman", put up (ie tolerate or ignore) with all types of "actions" being done around them, by all others! In the same way, the "actions" of this Brahmin were also tolerated. They all kept quiet having got determined, that it is our Lord, who is the actual "doer" of all these actions!

Later, Arjuna had come to Dwaraka, as an ordinary person, having the attitude of being a person, equipped now, with a "worldly intellect", and thought himself to be a "Prajapati" (Lord of all Beings). He now began to speak.

तामर्जुन उपश्रुत्य कर्हिचित्केशवान्तिके ।

परेते नवमे बाले ब्राह्मणं समभाषत ॥२७॥

VERSE 27 Meaning: "At some time, Arjuna was seated with our Lord Sri Krishna. The 9th child of this Brahmin, had also died, and he came there to the palace and spoke the same "words" as done earlier! On hearing this Brahmin, Arjuna began to speak."

श्रीसुबोधिनीः केशवान्तिक एवोपविश्य। उपश्रुत्य ब्राह्मणं समभाषतेति संबन्धः। भगवान् भक्तार्थमेव सर्वं करोतीति ज्ञापयितुं तत्र विलम्बाभावाय परेते नवमे बाल इत्युक्तम्। गुणानां कार्ये जाते अहंकारदेवता असहमाना तथा प्रोवाच। दशैव पुत्रा मर्यादायामेकस्याम् 'दशास्यां पुत्रानाधेहि' इति श्रुतेः। अत एक एवावशिष्यते। अतो विलम्बमकृत्वा ब्राह्मणं समभाषत ॥२७॥

अर्जुनो ह्येवं मन्यते मृत्युरेनं नयतीति। स मृत्युर्ब्राह्मणक्षत्रिययोर्मित्रं तदुपपादितम् 'यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः। मृत्युर्यस्योपसेचनम्' इत्यत्र तुल्यव्यसनत्वान्मित्रत्वम्। तत्रोभौ स्वधर्मपरौ मृग्येते न तु जातिमात्रपराविति तदाह किंस्विद्ब्रह्मस्त्वन्निवास इति।

SRI SUBODHINI: Arjuna was sitting along with our Lord Sri Krishna, and at this time, he heard the "words" spoken by this Brahmin. Arjuna began to speak to him. Our Lord does everything for the sake of His devotees only. With a view to explain this love of our Lord to His devotee, and to show that the Lord is always eager that there is no delay in the completion of the various "tasks" of His devotee, it is said here, that the 9th son of this Brahmin also died. Through this, it is indicated, that when the tasks of the "qualities" (Gunas) got completed, then the Lord of "ego" (Ahamkaar) could not tolerate these happenings, and it appeared as though, this deity said, "Let there be the 10th child" — in the scriptures, it is provided, that a lady should be made to give "birth" to 10 sons only (maximum). This is the rule. Now that the 9th child had died, there is the balance of one child to be born as per this rule. Hence, Arjun began to speak to the Brahmin, in a hurry!

Arjuna was thinking that the sons of this Brahmin were being taken away by the Lord of death. In the

scriptures, it is written that this "Lord of death" is a "friend" of both the Brahmins and those of the warrior class. It is said, "For whom both the Brahmins and the warrior class are the offerings, and "death" is of the form of "Ghee". By telling like this, it is said, that there is "friendship" between these two (as their sorrow is same). In this, generally, what is examined or seen is as to whether both the Brahmins and the warrior class are devoted to their respective "duties" or not? But if both the Brahmins and the warrior class are in "names" only, this question of looking at their duties does not arise. This is being spoken of, through the next verse.

किंस्विद्ब्रह्मंस्त्वन्निवासे इह नास्ति धनुर्धरः ।

राजन्यबन्धवो ह्येते ब्राह्मणाः सत्रमासते ॥२८॥

VERSE 28 Meaning: "Oh Brahmin! don't you have a protector with a bow and arrows, in your dwelling place? All these warriors here, are for "namesake" only! All the Brahmins are doing only "sacrifices"!"

श्रीसुबोधिनी: त्व यत्र निवससि तत्र कश्चिद्बन्धुर्धरो राजन्यः किं नास्ति ननु सत्येव बहवः सर्व एवैते सभायां स्थितास्तत्राह राजन्यबन्धवो ह्येते इति। एते नोत्तमाः क्षत्रियाः एतेषां पूर्वजाः परं राजन्याः स्थिता इत्यर्थः। ननु ब्राह्मणानामेवं दोषः कुतो न भवतीत्याकाङ्क्षायामाह ब्राह्मणास्तु सत्रमासत एव ॥२८॥

अतः अलौकिकदोषेण न बालकानां मरणं किंतु क्षत्रियाणामेव दोषेणेत्याह धनदारात्मजापुक्ता इति।

SRI SUBODHINI: "Wherever you are staying, don't you have a warrior holding a bow and arrows?" If the Brahmin was to say, "Yes, there are many, but all of them are sitting in this royal Assembly only"! Arjuna answers this by telling, "all these warriors are for

“namesake” only. They are not the “best” among the warriors. Their ancestors were real “warriors” but now, in their “names” only, these warriors are called as such i.e. for “namesake” only!” If someone were to ask Arjuna as to why he is singling out the “blemish” of the warrior class only? And why not of the “Brahmins” also? To this, Arjuna replies that “how can I blame the Brahmins as they are deeply involved only in performing the “sacrifices”? i.e. they are discharging their “duties” only!

The “boys” have not died due to any “supernatural” reason,s but due to the “blemish” of the warrior class. This is being spoken, through the next verse.

धनदारात्मजापृक्ता यत्र शोचन्ति ब्राह्मणाः ।

ते वै राजन्यवेषेण नटा जीवन्त्यसुभराः ॥२९॥

VERSE 29 Meaning: “In which kingdom, a Brahmin is sorrowful due to the reason of lack of wealth, wife or a son, the king of this territory is not a “king” at all. In fact, this king is like an “actor”, who has put on the dress of a “king” and leads his life!” (ie in the “artificial” way as a “king”).

श्रीसुबोधिनीः धनदारात्मजैः सर्वथा अपेक्षितैः अपृक्ता रहिता।
एकाकिन इत्यर्थः। यत्र ब्राह्मणाः एवं दुःख प्राप्नुवन्ति। ते वै निश्चयेन
राजन्या नटा एव। राजन्यवेषं कृत्वा लोकेभ्योऽन्नं प्रप्य जीवन्तीत्यसुभराः
॥२९॥

ब्राह्मणश्चेद्रक्षितो भवेत् सोऽन्यं रक्षयेन्न त्वात्मानं स पालयितुं शक्तः।
तथा सति क्षत्रियनिर्माणं व्यर्थं स्यात्। ‘अतो ह्यन्योन्यमात्मानं ब्रह्म क्षत्रं च
रक्षतः’ ‘तत्राणायासृजच्चास्मान्’ इति च तस्मादवपश्यमत्र क्षत्रियेण रक्षा
कर्तव्या। अतोऽहं करिष्यामीत्याह अहमिति।

SRI SUBODHINI: For leading an ideal householder's life, one requires a wife, wealth and sons etc. at all times. In which kingdom, a Brahmin lacks all these, and suffers sorrow alone, it is said that, the "king" of this territory, is not a "real" king at all! He is only an "actor", who has put on the dress of a "king". He lives through this "dress" only, by taking food from his subjects i.e. in vain!

When the Brahmins are protected by the king then this "protected" Brahmins can look after all others also. If the Brahmin himself is not protected, then how can he give "protection" to anyone else? If it is asked as to what was, then, the necessity to create the "warrior" class, if the Brahmins were required to do this on their own? i.e. the creation of the warrior class would be wasteful. Hence, both the Brahmins and the warrior class, protect each other mutually. Arjuna thought, that for the sake of protecting the Brahmins only, "We, the warrior class has been made by our Lord. Hence, a warrior should give security to this Brahmin, in this situation. I will, therefore give "protection" to this Brahmin. This is being spoken of through the next verse.

अहं प्रजां वां भगवत्रक्षिष्ये दीनयोरिह ।

अनिस्तीर्णप्रतिज्ञोऽग्निं प्रवेक्ष्ये हतकल्मषः ॥३०॥

VERSE 30 Meaning: "Oh Lord! I will protect the child of both of you, who are sorrowing! If I am unable to fulfill my "promise", then I will enter into the "fire", through which, I will expiate my sins" (caused by the non-fulfillment of my "promise")."

श्रीसुबोधिनी: वां स्त्रीपुरुषयोः तस्मिन् रक्षिते उभयोरुपकार इति। तस्यादयावत्त्वं सूचयितुमाह दीनयोरिति। ननु त्वद्वाक्ये को विश्वास इति

चेत् तत्राह अनिस्तीर्णप्रतिज्ञ इति। तन्वग्नि प्रवेश किं स्याद् बालकस्तु न जीविष्यत्येवेत्याशयेनाह हतकल्मष इति। तदा तस्य पापं न भवति, क्षत्रियदेहस्य परित्यागात् ॥३०॥

तदा ब्राह्मणस्तमुपदिशति, अज्ञं मत्वा मित्रत्वात् सङ्कर्षणो वासुदेव इति।

SRI SUBODHINI: "By protecting your child, both of you will benefit immensely. Due to the absence of any child, both of you are suffering. Hence, both of you deserve sympathy. A king should always be kind to the sorrowing subjects". Now, a question may arise as to why Ugrasena, being the king, is not showing any "compassion" on this Brahmin? Answering this, our Shri Mahaprabhuji makes it clear, that Ugrasena lacks sympathy and compassion. But Arjuna says, emphatically, that, he is a "compassionate" person, and that he will take the action to protect the next child of this Brahmin. If it is asked, as to how anyone can have faith in Arjuna's words? Arjuna answers this query, by telling that "If I am unable to fulfill my "promise", then I will enter into "fire" (i.e. immolate myself). "Will the boy come alive by Arjuna entering the "fire"? What is the profit of this "immolation" if the boy does not come back alive? Answering this, Arjuna says, that by entering, into fire, he will not get the sin of an "unfulfilled promise", as he will expiate his sins by giving up his "warrior" body!

After listening to these words of Arjuna, the Brahmin realized that "Arjuna is a foolish person" and that "at the present time, Arjuna is my friend and I should make him realize this". Hence, through the next verse, he "advices" Arjuna, as follows.

ब्राह्मण उवाच-

सङ्कर्षणो वासुदेवः प्रद्युम्नो धन्विनां वरः ।

अनिरुद्धोऽप्रतिरथो न त्रातु शक्नुवन्ति यत् ॥३१॥

VERSE 31 Meaning: "The Brahmin said, "Lord Sankarshana, Vaasudeva, Pradhyumna, the "best" among those who wield the bow and arrows, Aniruddha, who is the greatest of all – all these persons have not been able to protect our wealth."

श्रीसुबोधिनीः चतुर्मूर्तिं भगवन्तं सर्वथा स्वभावतोऽपि रक्षकं निर्दिशति संकर्षण इति। धन्विनां वर इति लौकिकमपि सामर्थ्यं सूचितम्। पूर्वयोस्तु सामर्थ्यं दृष्टचरम्। अनिरुद्धस्त्वप्रतिरथः, न केनापि रुद्ध इति सार्थकता तस्य निरूपिता। एवं मिलता अपि अस्मत्पुत्रं त्रातुं न शक्नुवन्ति। यस्मात्कारणादस्ति किञ्चित्कारणं येन तेऽपि न शक्नुवन्तीत्यर्थः ॥३१॥

तावता किमित्यत आह तत्कथमिति।

SRI SUBODHINI: The Brahmin said that the Lord, who is of the "four forms" (Chaturvyooha), always protects everyone at all times, in every way, as this is His inherent nature. Lord Sankarshana is the "best" among those, who wield the bow and arrows. Through these references, their "worldly" capacity and strength are also indicated (apart from their spiritual glory). Everyone has seen the glory and greatness of our Lord Sri Vaasudeva and Lord Pradhyumna. Lord Aniruddha cannot be stopped by anyone! i.e. no one can stand before these glorious celestial Lords! "But all these four, put together, could not protect my children". Hence, the Brahmin indicated, that there is something "secret" in this event and that is why, all these glorious and great persons have not acted to protect his children.

“What is there if this is so?” On this, through the next verse, the Brahmin clarifies the statement he has already made.

तत्कथं नु भवान्कर्म दुष्करं जगदीश्वरैः ।

चिकीर्षसि त्वं बालिश्यात्तत्र श्रद्दध्महे वयम् ॥३२॥

VERSE 32 Meaning: “The task, which even the Lords of the Universe could not accomplish, you are desirous of achieving it through your power! I regard this as your childishness (i.e. prank). Due to this, I am unable to believe in what you say (i.e. I do not have faith and confidence, as to whether you will be able to accomplish this!”

श्रीसुबोधिनी: एते जगदीश्वराः भगवदवतारत्वात्। असाध्यं बाल एवं वदतीतित्वं बालिशः। अतस्तव वाक्यं न श्रद्दध्महे ॥३२॥

अर्जुनस्त्वेवं मन्यते। चतुर्भूतर्भगवान् प्रतिनियतकार्यकर्ता। तदंशोऽपि तत्रैव निविशते। यस्तु तदनंशोऽपि भूत्वा विशेषकार्यार्थं उत्पन्नः स एवं कर्तुं शक्नोतीति। अतो निषेधति नाहं सङ्कर्षण इति।

SRI SUBODHINI: Lord Sankarshana and others are the Lords of this Universe, as they are the “incarnations” of our Lord. “As this task of protecting my children has not been fulfilled by these great personages, I deem this task to be impossible to be completed. Moreover, I think, that this task will never be completed either. Even then, you are telling me, “I will do this”! These words of yours, look like the pranks and words of a child, who is foolish! Hence I am unable to get faith in your words”, so said the Brahmin!

Arjuna was under the impression that the “Lord with four forms” (Sri Vaasudeva, Sri Sankarshana, Sri Pradhyumna and Sri Aniruddha – the “four forms” of

our Lord Sri Krishna) discharge their allotted "tasks" only. Those, like him (i.e. Arjuna) who are not "part" of these "four forms", but have been originated to accomplish the "special tasks", can and do fulfill these types of very "special tasks". Hence, through the next verse, Arjuna says that, "I am neither a foolish person nor telling the words like a child!"

अर्जुन उवाच-

नाहं सङ्कर्षणो ब्रह्मन्न कृष्णः कार्ष्णिरेव वा ।

अहं वा अर्जुनो नाम गाण्डीवं यस्य वै धनुः ॥३३॥

VERSE 33 Meaning: "Arjuna said, "Oh Brahmin! I am not Lord Sankarshana, Sri Krishna, Pradhyumna or Anuruddha! But I am the wielder of the Gaandiva bow, Arjuna!"

श्रीसुबोधिनी: जगदीश्वरत्वमप्रयोजकं प्रतिनियतकार्यकर्तृत्वस्य प्रतिबन्धकत्वात्। कार्ष्णिप्रद्युम्नः, वेत्यनिरुद्धे अनादरः स्वस्यानिरुद्धांशाद्वा न साक्षान्निषेधं करोति। अन्यथा अनृतवादी स्यात्। अहं वै निश्चयेन अर्जुनः। येन गावः प्रत्यानीताः मम चासाधारणं साधनं कार्यं चेत्याह गाण्डीवं यस्य वै धनुरिति साधनोत्कर्षो निरूपितः ॥३३॥

SRI SUBODHINI: In the completion of this "task", being the "Lord of the Universe" is not useful. Why? Every task is outlined clearly to be done by a particular person only, and all these great persons, "whom you have referred, have not been entrusted with this "task"! The word "Kaarshini" may refer to both Pradhyumna and Aniruddha. But this word is used, without any "respect or honour". Arjuna was himself a "part" (Amsa) of Aniruddha and hence, he also does not deny their role in competing this task — as he may be termed as "dishonest", if he were to tell that Aniruddha can never

complete this task! (being a “part” of Aniruddha himself). “I am Arjuna only! — who had brought the cows back after rescuing them! My achievements and efforts are both extraordinary”. He speaks about the glory of his bow Gaandiva, which is considered as very famous.

मावमंस्था मम ब्रह्मन्वीर्यं त्र्यम्बतोषणम् ।

मृत्युं विजित्य प्रधने आनेष्ये ते प्रजां प्रभुः ॥३४॥

VERSE 34 Meaning: “Oh Brahmin! do not ignore my valour, which pleased, even the great Lord Siva! I will bring back your “lost sons” even by fighting and conquering “death”, as I am capable of achieving everything.”

श्रीसुबोधिनी: त्र्यम्बतोषणमिति कार्योत्कर्षः स हि मृत्युंजयः नह्यन्येन मृत्युर्जितुं शक्यः। सोऽपि चेन्मद्वीर्येण तुष्यति तदा मम मृत्युजये कः संदेह इति भावः। यदि मृत्युः प्रार्थितश्चेद्दास्यति तदा न काचिच्चिन्ता। यदि वा कलहं करिष्यति तथापि प्रधने मृत्युं विजित्य ते प्रजां आनेष्ये यतोऽहं प्रभुः ॥३४॥

एवं सोपपत्त्या निरूपणे ब्राह्मणस्य विश्वासो जात इत्याह एवं विश्रम्भित इति।

SRI SUBODHINI: By using the words “satisfaction of the three-eyed Lord Siva”, it is indicated that, “I am capable of accomplishing great tasks”. In this way, Arjuna boasted about his achievements. Lord Siva had conquered “death”, and no one else could do this. Even Lord Siva has become pleased with my valour (Veeryam), and I will certainly vanquish “death”. What is the doubt about this? If “death” will give me back your sons, on my prayers made to it, then it is appropriate indeed. But, if “death” refuses to yield to my prayer, then I will fight

with it, and after conquering death in this battle, I will certainly bring back your “dead” sons! — as I am capable of achieving everything” — so said Arjuna!

As Arjuna made the Brahmin understand, by giving sufficient reason and proof, the Brahmin, now got “faith” in Arjuna’s words — as per the next verse.

एवं विश्रम्भितो विप्रः फाल्गुनेन परंतप ।

जगाम स्वगृहं प्रीतः पार्थवीर्यं निशामयन् ॥३५॥

VERSE 35 Meaning: “Oh, scorcher of your enemies! Arjuna gave this sort of faith and confidence to the Brahmin. The Brahmin also now got faith in the words of Arjuna! He got pleased and he came home, recounting the glorious valourous feats of Arjuna!”

श्रीसुबोधिनी: एवं विश्रम्भो विश्वासः यतोऽयं विप्रः ‘विप्राः पश्चिम्बुद्धयः’ इति। परंतपेति विश्वासार्थं सम्बोधनम्। फाल्गुनपदं लोके विद्युन्निवारकत्वेन प्रसिद्धमिति तद्वाच्यः कथं मृत्युं न निवारयेदिति विश्वासः। ततो ग्राममध्ये सर्वत्र पार्थवीर्यं श्रावयन् स्वगृहं गतः ॥३५॥

ततो वर्षपर्यन्तं प्रीतः स्थितः। ततो यज्जातं तदाह प्रसूतिकाल आसन्न इति।

SRI SUBODHINI: In this way, the Brahmin got faith in Arjuna as usually the “Brahmins trust only with “belated” intellects” (i.e. delayed, after procrastination). The word “scorcher of enemies” (Parantapa) is used by Sri Sukadeva, to instill faith in the king. The words used to describe Arjuna as “Phalgun” indicates that Arjuna was capable of even stopping the “lightning strikes” and is famous in this world. Hence, the Brahmin got faith that Arjuna is capable of removing the effects of “death” too! He went back to his village singing the “praise”

everywhere, of Arjuna's valourous deeds and reached his home!

The Brahmin lived happily for one year. Later whatever happened is being told through the next verse.

प्रसूतिकाल आसन्ने भार्याया द्विजसत्तमः ।

पाहि पाहि प्रजां मृत्योरित्याहार्जुनमातुरः ॥३६॥

VERSE 36 Meaning: "When his wife approached the time of delivery, the Brahmin, came with anxiety to Arjuna and told him, "please protect my child! Protect him!"

श्रीसुबोधिनी: द्विजसत्तमो महान् अन्यथा शापं दद्यात्। मृत्योः सकाशात्प्रजां पाहि। आतुर इति शरीरेऽपि दैन्यं प्रतिभातीत्युक्तम् ॥३६॥

ततोऽर्जुनस्य रक्षाप्रकारमाह स उपस्पृश्येति।

SRI SUBODHINI: By using the words, "best among the Brahmins", it is indicated, that this Brahmin was not an "ordinary Brahmin", but, he was great. If Arjuna is unable to fulfill his "promise", then this Brahmin was capable of giving a "curse" to Arjuna! The Brahmin now came to Arjuna and told him, that he is about to get his child. "Please save him from the chains of death". The Brahmin was very worried and anxious at this time. He was diffident and looking forlorn in his body!

Later, through the next verse, the steps and preparations taken by Arjuna to protect the "new born" are being described.

स उपस्पृश्य शुच्यम्भो नमस्कृत्य महेश्वरम् ।

दिव्यास्त्राणि च संस्मृत्य सज्जं गाण्डीवमाददे ॥३७॥

VERSE 37 Meaning: “Arjuna completed his “ablutions” through sacred waters, prostrated to Lord Siva and remembering His divine weapons, he prepared the Gaandiva bow and strung the same, ready to fight!”

श्रीसुबोधिनी: अर्जुनो महादेवबलेन सर्वं करिष्यामीति सर्वदेवाविष्टस्तथा करोति। उपस्पर्शनम् देवतासान्निध्यार्थम्। शुच्यम्भ इति मन्त्रपूतम्। देवताप्रार्थनार्थं नमस्कारः। दिव्यास्त्राणां सर्वेषां संस्मरणं सर्वत्र सर्वसंबन्धार्थम्। सज्जं आरूढप्रत्यञ्चं गाण्डीवमादद इति तस्य दृष्टसामग्री निरूपिता ॥३७॥

SRI SUBODHINI: “I will do and achieve everything through the power of Lord Siva” — Arjuna told like this and with a view to invest in himself the power of all the celestial deities, he prayed and chanted sacred verses and did his “ablutions” with sacred water. With a prayerful attitude, he prostrated to all the celestial deities and remembered properly his divine weapons, under his control, so that these divine weapons get related and empowered by all the scriptures, everywhere! He took up the Gaandiva bow and strung it. In this way, all the “instruments” for his fighting are described.

न्यरुणत्सूतिकागारं शरैर्नानास्त्रयोजितैः ।

तिर्यगूर्ध्वमधः पार्थश्चकार शरपञ्जरम् ॥३८॥

VERSE 38 Meaning: “He, now covered the “delivery place” with a variety of arrows, joining them, like a thick screen, in the upper, lower and on all sides. In this way, this “delivery place” was fully hidden, and the house of the Brahmin was made like a cage covered by arrows.”

श्रीसुबोधिनी: नानास्त्रयोजितैः शरैरिति देवतान्तराप्रवेशाय। ततः सर्वतः शरपञ्जरं चकार ॥३८॥

॥०४॥ मन्त्राक्तव्यक्तिरु विज्ञाह इति मन्त्रं विज्ञाह

SRI SUBODHINI: A variety of arrows were used by Arjuna to cover all the sides of this “delivery place”. Arjuna made it like a cage of thick arrows, through which, no celestial deity can gain entry into this “cage”!

ततः कुमारः सञ्जातो विप्रपत्न्या रुदन्मुहुः ।

सद्योऽदर्शनमापेदे सशरीरो विहायसा ॥३९॥

VERSE 39 Meaning: “Later, the wife of the Brahmin delivered a son, who was heard weeping! But, very quickly, he went away, along with his body, into the sky! He could not be seen at all by anyone!”

श्रीसुबोधिनीः ततः पञ्जरमध्य एव कुमारः संजातः। विप्रपत्न्याः सकाशाद् भूमिस्पर्शाभावात्। कठिनमार्गेण गच्छामीति सद्योऽदर्शनमापेदे। सशरीर एव आकाशमार्गेण गतः। आकाशं भित्त्वा कालं मायां च भगवत्स्थाने गत्वा भगवता सह लोकालोकात्परभागे आविर्भूत इत्यर्थः॥३९॥

SRI SUBODHINI: In the midst of this “cage of arrows”, the wife of the Brahmin delivered a son, who also did not touch this “earth” (like in the previous 9 cases). “I am going away through a difficult path” — telling like this, this “son” very quickly “hid” himself, and was not visible to anyone. Due to this, his body did not touch the earth! If his body had touched the earth, then he would not have had the power to go away through the path of the “sky”. He now went away along with his body, in the path of the sky. He now broke through the paths of the sky, time (Kaala) and Māya (our Lord’s own power of illusion) and reached our Lord’s holy abode and got originated in the land beyond, along with our Lord!

तदाह विप्रो विजयं विनिन्दन्कृष्णसन्निधौ ।

मौढ्यं पश्यत मे योऽहं श्रद्धे क्लीबकत्थनम् ॥४०॥

VERSE 40 Meaning: "The Brahmin, in the presence of our Lord Sri Krishna, began to condemn Arjuna and told, "See my foolishness. I have trusted on the words of this eunuch Arjuna."

श्रीसुबोधिनी: तदा भार्यया वृत्तान्ते कथिते भगवत्सन्निधाने समागत्य अर्जुनं विशेषेण निन्दन् क्षोभजनकं वाक्यमाह, सार्धाभ्यां निन्दति। अर्जुनो निर्दुष्टः अहमेव भ्रान्तः। तत्कथमित्याकांक्षायामाह मौढ्यं पश्यत ममैव। योऽहं क्लीबस्य कथनं श्रद्धे। यदि तस्मिन् शौर्यसभावनापि स्यात् तर्हि तत्र क्लीबत्वं न भवेत् ॥४०॥

यदक्लीबानामप्यसाध्यं तत क्लीबः कथं कुर्यादित्याह न प्रद्युम्न इति।

SRI SUBODHINI: After hearing the news about his child from his wife, the Brahmin came to our Lord Sri Krishna, and condemned Arjuna bitterly in an angry way. In 1½ verses, he is condemning Arjuna. He said, "Arjuna has no "blemish" at all. It is I, who is mad and foolish". How come? On this, the Brahmin said, "Please see my own foolishness in believing Arjuna's words! I have believed in the words of an eunuch! If this Arjuna had even a very small part of valour in him, this sort of event would not have taken place. Hence, there is no possibility of Arjuna having any valour at all!"

How can a mere "eunuch" achieve something which even the highest valourous persons cannot achieve? This is being spoken of through the next verse.

न प्रद्युम्नो नानिरुद्धो न रामो न च केशवः ।

यस्य शेकुः परित्रातुं कोऽन्यस्त्रातुमधीश्वरः ॥४१॥

VERSE 41 Meaning: "This boy was not saved even by Pradhyumna, Aniruddha, Balarama and our Lord Sri

Krishna. How can anyone else be capable of saving this boy, considering himself as capable?"

श्रीसुबोधिनी: यदि धनदानेन पुत्रा रक्षितुं शक्याः स्युः तर्हि प्रद्युम्नः पालयेत् यदि बलेन तदानिरुद्धः, यदि रत्युत्पादनेन तदा रामः, यदि सृष्टिप्रलयाभ्यां तदा केशवः। एतेषां पुरे वासात् शक्तौ सत्यां पालनमावश्यकं यदेतैरप्यशक्यं परिपालनं तेन ज्ञायते कश्चिदन्य एवोपायोऽस्तीति तथा सति कोऽयन्नातुमधीश्वरः। धर्मण चेद्रक्षा तर्हि मयैव रक्षितः स्यादिति चत्वारो गणिताः ॥

SRI SUBODHINI: If by giving "wealth", the "son" could be saved, then Pradhyumna would have done this; if by the use of "force and power", this "son" could be saved, then Aniruddha would have done this; if by a "play of game", this "son" could be saved, then Sri Balarama would have done this; if through "creation and dissolution", this "son" could be saved, then our Lord Sri Krishna would have only done this! All of these glorious persons were staying in Dwaraka, and the "boy" should have been saved by them! But this boy was not protected even by these persons. From this, it is realized, that there is a different way or plan to protect this "boy". In such an event, who is there, as a capable person, who can protect this "boy"? The Brahmin thought further, "If through righteous deeds (Dharma), the boy could have been saved, then I, myself would have done these actions (like sacrifice etc.)". In this way, the Brahmin counted these 4 ways of protecting his "son"!

धिगर्जुनं मृषावादं धिगात्मश्लाघिनो धनुः ।

दैवोपसृष्टं यो मौढ्यादानिनीषति दुर्मतिः ॥४२॥

VERSE 42 Meaning: "Fie upon Arjuna, who told a lie!! Fie upon him! Fie upon Arjuna who, spoke about

the glory of his bow! Fie upon Arjuna, who, due to his foolishness, was desirous of protecting the objects, which have been destroyed by the evil of a celestial nature! Fie upon him at all times!

श्रीसुबोधिनी: एवं साधनपञ्चकरहितोऽपि अर्जुनः यद्रक्षार्थमुक्तवान् तेन अर्जुनं धिक्। यतो मृषा वदति। तस्य धनुरपि धिक् ज्वाल्यताम्। ननु धनुषः कोऽपराध इति चेत् तत्राह आत्मश्लाघिन इति। य आत्मानं वृथैव श्लाघते। ननु शूराः प्रतिजानते। ततः कदाचित्प्रतिज्ञा पूरिता भवति कदाचिन्न नैतावता प्रतिज्ञाकर्तुर्दोष इति चेत् तत्राह दैर्वापसृष्टमिति। आनिनीषति आनेतुमिच्छति। संदिग्धेऽर्थे प्रतिज्ञां कुर्वन् दुर्मतिः ॥४२॥

ततो यज्जातं तदाह एवं शपतीति।

SRI SUBODHINI: The five “instruments”, which are necessary for saving these children were not with Arjuna. Even then, Arjuna had promised to save the last child! Hence, the Brahmin said, “Fie upon Arjuna’s bow also. Put it on fire!” If the Brahmin is asked, as to what was the “blemish” of this “bow”, he says that, “this bow belongs to that person, who speaks about his own “praise”. If the Brahmin is told that, usually, real valorous persons do take “vows” and make “promises”, and that sometimes these “promises” are fulfilled and sometimes not also! Hence, no one should find fault with the warrior, who makes the “promise”. On this, the Brahmin says that to make an opposite promise on something, which is already decided by the celestial forces (deities) like, “I will bring back”. This is indeed, reflecting “bad intellect” on the part to of Arjuna, and to promise such “impossible” things, is also an act of utter foolishness. The purport of all this is, that wherever there is some doubt, there only, a person can make a “promise”, but on things which are “certain” to happen, giving an

“opposite promise” is considered as “foolish” (as this promise can never be fulfilled).

Whatever happened later is being explained through the next verse.

एवं शपति विप्रर्षीं विद्यामास्थाय फाल्गुनः ।

ययौ संयमिनीमाशु यत्रास्ते भगवान्यमः ॥४३॥

VERSE 43 Meaning: “On hearing such condemnatory words of this sage — Brahmin, Arjuna, using his knowledge of celestial nature, went very quickly to the city called as “Samyamini” where Lord Yama (the Lord of death) is present.”

श्रीसुबोधिनीः विद्यामास्थाय देवानां विद्यामैच्छिकगतिप्रदाम्। ततः फाल्गुनः अतिनिर्भयः संयमिनीं यमस्य पुरीं ययौ, संयमिनी यातनाभूमिरूपा यमराजधानी च भवति। तत्र द्वारकायां ब्राह्मणगृहे उत्पन्नः यातनास्थाने न गमिष्यतीति निश्चित्य यत्रास्ते भगवान् यम इत्युक्तम् ॥४३॥

SRI SUBODHINI: The “knowledge” of the celestial deities has this power, that a person who has this knowledge, can go to any place of his choice or desire, without any obstruction or impediment. Hence, Arjuna, using this knowledge, became courageous and came to the city called as “Samyamini”, where Lord of death — YAMA — rules. There are two “Samyamini” cities. (1) Where the capital city of Lord Yama is situated and where the “Jeevas” undergo various types of punishments. (2) Where Lord Yama actually rules and resides. Arjuna did not go to the former, and he went straight to the place, where Lord Yama is present. Arjuna knew that those who lived and died in Dwaraka will not be made to come to the Samyamini city, where “punishments” are meted out! That is why Arjuna came directly to Lord Yama’s abode only.

विप्रापत्यमचक्षाणास्तत ऐन्द्रीमगात्पुरीम् ।

आग्नेयीं नैऋतीं सौम्यां वायव्यां वारुणीमथ ।

रसातलं नाकपृष्ठं धिष्ण्यान्यन्यानुदायुधः ॥४४॥

VERSE 44 Meaning: "On not seeing the Brahmin's son there, Arjuna went directly to the city of Indra! Here also he could not see the son of the Brahmin. Then, taking his weapons in his hands, with great courage, went to see for the son of the Brahmin in the cities of fire, Nirithi, Soumya, Vayavya and of Varuna. Then Arjuna searched for this boy in Pataala world and in heavens also!"

श्रीसुबोधिनी: ततस्तत्राप्यदृष्ट्वा पूर्वादिक्रमेण दश दिशः अन्विष्टाः।
सौम्या उत्तरा दिक्। रसातलं अधः। नाकपृष्ठमुपरि। अन्यानि गन्धर्वादीनां
स्थानानि। तस्य सर्वत्र निर्भयतया गमने हेतुः उदायुध इति ॥४४॥

ततः किं कृतवानित्याकाङ्क्षायामाह तत इति।

SRI SUBODHINI: Later, unable to see the Brahmin boy there, from the eastern side onwards, Arjuna searched for this boy on all the 10 sides. He searched in the upper regions, in the lower regions of this earth (Rasaaatala), and in the heavens also. He also searched in the other regions such as the Gandharva regions. He was fearless throughout, as he was holding his weapons in his hands. Hence he went everywhere, without any fear.

What did he do next? Anticipating this, the following verse is given.

ततोऽलब्धद्विजसुतो ह्यनिस्तीर्णप्रतिश्रुतः ।

अग्निं विविक्षुः कृष्णेन प्रत्युक्तः प्रतिषेधता ॥४५॥

VERSE 45 Meaning: "Arjuna saw that this "boy" was not seeable anywhere! He now felt that he will not

be able to fulfill his "promise". Hence, he now remembered his "second promise" of entering into "fire". With a view to keep this promise, he got ready to enter into "fire". At this time, our Lord Sri Krishna stopped him from doing this and told Arjuna, the following words."

श्रीसुबोधिनी: न लब्धो द्विजसुतो येन। अत एव न निस्तीर्णं प्रतिश्रुतं प्रतिज्ञा यत्र। ततो द्वितीयां प्रतिज्ञां कर्तुमुद्यतः अग्निं विविक्षुः। तामपि प्रतिज्ञां कर्तुं न शेके इत्याह कृष्णेन प्रत्युक्त इति अग्निप्रवेशं प्रतिषेधता प्रत्युक्तः प्रतिकूलतया उक्तः ॥४५॥

तदैव भगवद्वचनमाह दर्शये द्विजसूनूनि ।

SRI SUBODHINI: As his "promise" could not be fulfilled, due to the failure in getting back the Brahmin's son, Arjuna now decided to fulfill his other "promise" and got ready to enter into "fire". He could not fulfill this promise also, as our Lord Sri Krishna, stopped Arjuna from this act of self-immolation. Now the Lord spoke to Arjuna thus.

The "words" of our Lord Sri Krishna are being spoken through the next verse.

दर्शये द्विजसूनून्ते मावज्ञामात्मनः कृथाः ।

ये ते नः कीर्तिं विपुलां मनुष्याः स्थापयिष्यन्ति ॥४६॥

VERSE 46 Meaning: "Oh, Phalguna! Do not insult yourself! I will show you, as to where the sons of the Brahmin are now residing! Through this, your fame will get firmly established and praised in this human world."

श्रीसुबोधिनी: ब्राह्मणपुत्रांस्तुभ्यं दर्शयामीति ततो हेतोः आत्मनः स्वस्यावज्ञां मा कृथाः। अपकीर्तिशङ्कया तव मरणम्। तन्मृते अधिकाप्यपकीर्तिर्भविष्यति। मदुक्तप्रकारेण चेज्जीविष्यसि तर्ह्येतेन जीवनेन

ते कीर्तिं विपुलामपि मनुष्याः स्थापयिष्यन्तीत्यर्थः। मनुष्या हि दृष्टपराः न परमार्थं जानन्ति। अतः पुत्रानयनं दृष्ट्वा कीर्तिमेव वक्ष्यन्तीत्यर्थः ॥४६॥

SRI SUBODHINI: "I will show you the son of the Brahmin. Hence do not commit an act of insult, through your own hands! If you were to tell me that, through all these actions, you will attain "ill fame", then by the proposed action of yours, (getting into "fire"), you will attain very bad and permanent "ill fame"! If you would follow my advice and act accordingly, then your "fame" will get specially established among the human beings, in this world. Human beings are not aware of the eternal truth as they are used to respect and honour only those, which they are able to see, through their eyes! Hence, on seeing the retrieved "son" of the Brahmin, they will sing your "praise" only."

इति संभाष्य भगवानर्जुनेन सहेश्वरः ।

दिव्यं स्वरथमास्थाय प्रतीचीं दिशमाविशत् ॥४७॥

VERSE 47 Meaning: "Our Lord after speaking like this to Arjuna, took him in His divine chariot and went towards the western side."

श्रीसुबोधिनी: एवमुक्त्वा भगवानप्रतिहतः सर्वज्ञस्तेनैव सह स्वस्य गरुडध्वजं रथं दिव्यं आधिदैविकरूपं स्वभावतो वा अलौकिकं पश्चिमां दिशमभिप्रस्थितः ॥४७॥

ततो बहुदूरे गत इत्याह सप्तद्वीपानिति।

SRI SUBODHINI: After telling like this, our omniscient Lord Sri Krishna, along with Arjuna, rode in His own supernatural and celestial chariot, with the Garuda flag fluttering gloriously. He then went to the western side.

VERSE 51 Meaning: "With it's extraordinary and wonderful brilliance, dispelling the intense and thick

Our Lord went very far and this is being described through the next verse.

सप्तद्वीपान्सप्तसिन्धून्सप्त सप्त गिरीनथ ।

लोकालोकं तथातीत्य विवेश सुमहत्तमः ॥४८॥

VERSE 48 Meaning: "Our Lord's chariot crossed the seven islands, seven seas, seven mountains. Later He crossed the golden earth, all the other worlds and mountains and entered into the region of intense darkness, situated beyond all these places."

श्रीसुबोधिनी: जम्बूद्वीपादि सप्तद्वीपान्, लवणादीन् सप्तसमुद्रान् प्रत्येकं द्वीपेषु सप्त सप्त गिरीन् मर्यादापर्वतान् उल्लङ्घ्य। अथ सर्वान्तोसुवर्णभूम्यनन्तरं लोकालोकपर्वतमप्यतीत्य तत्परभागे यत्तमः तत्प्रविष्टवान् ॥४८॥

तत्र तमसो माहात्म्यमाह तत्राश्वा इति।

SRI SUBODHINI: Seven islands, such as the Jamboodwipa; seven seas such as the "salt" seas and all the 7 mountains situated in each of these 7 islands were crossed by our Lord, and He came to the other side of these regions viz. the area of intense darkness!

The "glory" of this intense darkness is being spoken, through the next verse.

तत्राश्वाः शैब्यसुग्रीवमेघपुष्पबलाहकाः ।

तमसि भ्रष्टगतयो बभूवुर्भरतर्षभ ॥४९॥

VERSE 49 Meaning: "Oh, best among the Bharata family! There, in this intense darkness, the horses of our Lord's chariot viz. Saibya, Sugreeva, Meghapushpa and Balaahaka became unable to move forward."

श्रीसुबोधिनी: भगवतश्चत्वारोऽपि प्रसिद्धा अश्वास्तमसि भ्रष्टगतयो बभूवुः। विश्वासार्थं सम्बोधनम् ॥४९॥

SRI SUBODHINI: Our Lord's four horses, which are very famous for their running prowess (unconquerable), also, now got stopped, due to this intense darkness. "Scion of the Bharata clan" — this addressal has been made to instill confidence and faith in the mind of the king.

तान्दृष्ट्वा भगवान्कृष्णो महायोगेश्वरेश्वरः ।

सहस्रादित्यसंकाशं स्वचक्रं प्राहिणोत्पुरः ॥५०॥

VERSE 50 Meaning: "Our Lord Sri Krishna, who is the Lord of all the Mahayogis, on seeing the plight of the horses, ordered His Sudarsana discus to go before the horses, as it had the brilliance of a thousand suns!"

श्रीसुबोधिनी: तदा भगवान् अश्वानां तदगमनं दृष्ट्वा महायोगेश्वराणां ब्रह्मादीनामपि ईश्वरः समर्थः। सर्वथा गन्तव्यमेवेति निश्चित्य सहस्रादित्यसंकाशं स्वचक्रं सुदर्शनमग्रे प्राहिणोत् ॥५०॥

ततस्तस्मिन्नन्धकारे सुदर्शनस्य गतिमाह तमः सुघोरमिति।

SRI SUBODHINI: On seeing the stopping of His horses, our Lord, who is the Lord of all Mahayogis (Lord Brahma and others), now decided, that He will certainly go to the place, where the "boy" (the son of the Brahmin) is stationed. Hence, He ordered His "Sudarsana" discus, of the brilliance of a thousand suns, to go before the horses!

Later, in this intense darkness, the path and course of this Sudarsana discus is being described through the next verse.

तमः सुघोरं गहनं कृतं महद् विदारयद्भूरितरेण रोचिषा ।

मनोजवं निर्विविशे सुदर्शनं गुणच्युतो रामशरो यथा चमूः ॥५१॥

VERSE 51 Meaning: "With it's extraordinary and wonderful brilliance, dispelling the intense and thick

darkness, the Sudarsana discus of our Lord Sri Krishna, entered into this region of intense darkness very quickly, like the arrow sent out of the bow of Lord Sri Raama, enters into the army of the enemy swiftly!”

श्रीसुबोधिनीः सुघोरं तमः, विदारयन् निर्विविश इति सम्बन्धः।
तमसः स्पर्शोऽपि निराकरणार्थं कठिन इति वक्तुं सुघोरत्वमुक्तं
अतिभयानकमित्यर्थः। गहनमतिगम्भीरम्। महत्कृतम्, आलोकापेक्षयापि अधिकं
परिमाणतो बलाच्च। आगमनप्रतिषेधार्थं वा महत्कृतम्। नन्वेतादृशमन्धकारं
कथं दूरीकृत्य निर्विविशे तत्राह भूरितरेण रोचिषेति ततोऽप्यधिकेन तेजसा।
ननु भूयान् देशो वर्तत इति गमनेऽपि यावज्जन्म स्यात्ततो व्यर्थः प्रयास इति
चेत् तत्राह मनोजवमिति। ननु गन्तव्यदेशः कस्मिन् भागे वर्तत इति
सुदर्शनस्य ज्ञानाभावात् तस्य कथमग्रे तद्देशगमनमित्याशङ्क्य दृष्टान्तमाह
गुणच्युत इति। यथा दशरथेः बाणः यं देशमुद्दिश्य त्यज्यते तमेव देशं
प्राप्नोति। अचेतनोऽपि चेतनवत् प्रेरणगतिसामर्थ्यात् रेखामात्रमपि नान्यत्र
गच्छति। तथा यदैव भगवान् सुदर्शनं प्रक्षिप्तवान् तदा तद्देशसंमुखमेव
चिक्षेपेति यथा शरः गुणाद्विमोक्तमेवापेक्षते तथा चक्रमपि हस्ताद्विमाकमेवापेक्षते
इष्टदेशगमनार्थं नान्यदित्यर्थः ॥५१॥

ततश्चक्रैणैव मार्गः कृत इति तेनैव मार्गेण रथो गत इत्याह द्वारेणेति।

SRI SUBODHINI: The Sudarsana discus dispelled the intense darkness of this region and entered into it. This darkness was such, that no one could even touch it with a view to dispel it! That is why, in this verse reference is made to it's "intense" nature! It was, in this way, a very dangerous darkness and was very dark and deep! Not only in it's width, this darkness was very heavy in it's form and nature (huge). What was the necessity to make it so huge and strong? Answering this, it is said, that it was mandated, that none should be able to come near to this darkness! How did our Lord enter into this mighty dark region? The Lord entered into this area of darkness more swiftly than the force of the

darkness around! The space of this darkness was huge and big! One can exhaust his entire lifespan in crossing over this area of darkness. Then, was this attempt, a waste of effort? Answering this, it is said, that the brilliance of the Lord's discus could enter into this area of darkness, with the same force of one's "mind". Hence, it does not take a long time for this brilliance to reach any designated place. But where will the discus go as it was not aware of the destination? Even then, how did it go forward? This question is answered by giving an example. Like our Lord Sri Raama's "arrows" used to reach it's desired destination no sooner, it is released from His bow of "Kodandam". Even though arrow is "inanimate", but through the "inspiration" of our Lord Sri Raama, it used to hit the target as desired and as planned! It never hit a different target or fell at a different place! In the same way, when our Lord released the Sudarsana discus, with His order, then He had directed his discus only to that side and place, where the final destination was situated. Like the arrow has to be released, after being taken out of it's holder and then only it will reach the destination intended for it, in the same way, the Sudarsana discus also was released by the Lord, from His holy hands, so that it will go to the desired destination as per the will, desire and inspiration of our Lord! Hence, it will never go to a different place at all!

Later, the Sudarsana discus showed the "path", and due to this, the horses took the chariot on this path only. This is being explained through the next verse.

द्वारेण चक्रानुपथेन उत्तमः परं परंजयोतिरनन्तपारम् ।
समश्नुवानं प्रसमीक्ष्य फाल्गुनः प्रताडिताक्षोऽपि दधेऽक्षिणी उभे ॥५२॥

VERSE 52 Meaning: "Due to intense darkness, the

path had become unseeable. Now the Sudarsana discus, showed this path with it's brilliance. Then the chariot followed on this path. But due to the brilliance of the Sudarsana discus, a very large unlimited area began to be seen as brilliant and illuminated, on all the four sides. Arjuna saw all these and got astonished and dumb-founded. His eyes got affected with this brilliance and hence, he closed his eyes."

श्रीसुबोधिनी: चक्रानुपथेन द्वारेण चक्रनिर्मितमार्गेणैव तादृशमपि तमः कर्म। परमुत्कृष्टं ज्योतिर्यस्य तादृशं सुदर्शनम्। परं ब्रह्म तेजोरूपमनन्तपारमित्युभयविशेषणम्। तमस्तेजश्च उभयं सम्यगश्नुवानं अग्रपश्चाद्भावेन तमसा तेजसा च व्याप्तं रथं दृष्ट्वा फाल्गुनः विद्युन्निवारकोऽपि प्रकर्षेण ताडिताक्षो जातः। विद्युता प्रतिहताक्ष इव भीतो जात इत्यर्थः। अगाधे मार्गे गच्छन् अग्रे पश्चाच्च रथदर्शनार्थं चञ्चलदृष्टिः। उभयोस्तुल्यत्वं दृष्ट्वा महान्धकारे विद्युद्दर्शाव भयाद् अक्षिणी अपिदधे मुद्रितवान्। अनेनार्जुनस्य ज्ञानगमने शङ्कापि परिहृता ॥५२॥

ततो भगवदिच्छया ब्रह्माण्डमतिक्रम्य आवरणे जले रथः प्रविष्ट इत्याह ततः प्रविष्टौ इति।

SRI SUBODHINI: The "path" forward was not seeable, as this "disability" was caused by the intense darkness. It was now the task of our Lord's Sudarsana discus to show the path with it's brilliance petering out the darkness. Hence, the discus opened the door to go inside, and the chariot went ahead on this path.

In this way, both darkness and brilliance were seen both in the front and back of this chariot. Arjuna whose name is Phalgun (the one, who can avoid and avert the power of lightning), now got afraid of the extraordinary brilliance of this Sudarsana discus — like a bright lightning "blinds" the eye and also inspires "fear" in

one's mind! As the chariot was moving into the deepest dark regions, Arjuna got the temptation to see both before and backwards of this moving chariot, and saw both darkness and brilliance as equal. And like in dark night, seeing the flashing lightning, makes one to close the eyes, in the same way, Arjuna also closed his eyes. By telling like this, is it indicated, that Arjuna was aware of this place? Or was it possible for him to go through this place without our Lord's grace? A doubt like this should never arise as Arjuna had no knowledge of this path, and never was it possible for him to go through this place alone, without the grace of our Lord!

Later, through the will of our Lord, they crossed over all the Universes and their chariot entered into a place full of water on all the four sides. This is being described through the next verse.

ततः प्रविष्टौ सलिलं नभस्वता बलीयसैजद्बृहदूर्मिभीषणम् ।
तत्राद्भुतं वै भवनं द्युमत्तमं भ्राजन्मणिस्तम्भसहस्रशोभितम् ॥५३॥

VERSE 53 Meaning: "Affected by forceful and powerful winds, huge waves were seen rising on this dangerous waters. In the midst of this "water", there was a wonderful "palace" illuminated through 1000 pillars made out of precious gems."

श्रीसुबोधिनीः तदा जलमध्ये रथे प्रविष्टे रथस्थावपि जले प्रविष्टौ। तत्सलिलं वर्णयति बलीयसा नभस्वता एजदिति। महावायुना कम्पमानम्। अत एव बृहदूर्मिभिः स्थूलतरङ्गैः विशेषेण भीषणं भयानकम्। अनेन अर्जुनस्य मनसाप्यगम्यो देश इति सूचितम्। एतादृशजलमध्ये एकं गृहमस्ति तत्प्रविष्टाविति वक्तुं तद्गृहवर्णयति तत्राद्भुतं वै भवनमिति। द्युमत्तममतितेजोयुक्तं स्वतेजसैव प्रकाशमानम्। सूर्यादीनां, प्रकाशकानामभावात् भ्राजन्तो ये मणिस्तम्भास्तेषां सहस्रेण शोभितम्। अनेनैव सर्वोत्कर्षो भवनस्य वर्णितः ॥५३॥

तन्मध्ये एकं शेषं दृष्टवानित्याह तस्मिन्महाभीममिति।

SRI SUBODHINI: In the midst of this dangerous “water”, when the chariot entered, our Lord and Arjuna also entered alongwith. These “waters” were being disturbed through very strong and furious winds. Due to this, huge waves were seen rising on this ocean, due to which, this “water” was being seen as very dangerous! By describing like this, it is said that this place is very dangerous and Arjuna can never hope to go over to this place, without the grace of our Lord, even in his mind! Nor was he aware of this path either! There was a “house” in the midst of this “water”, that they entered into this house — with a view to tell this, the “house” is also being described.

This house was very wonderful, situated in the midst of this water. It was self-illuminated, through it's own brilliance, as there was no “sun” or any other instrument to light this place! There were 1000 pillars made out of precious gems and through these pillars also, this “house” was seen as beautiful and illuminated! In every way, this house was looking very wonderful.

In this house, they saw a “Sesha serpent” and this is being described through the next verse.

तस्मिन्महाभीममनन्तमद्भुतं सहस्रमूर्धन्यफणामणिद्युभिः ।

विभ्राजमानं द्विगुणोक्षणोल्बणं सिताचलाभं शितिकण्ठजिह्वम्॥५४॥

VERSE 54 Meaning: “In this house, a very dangerous and wonderful Aadisesha “Ananta” serpent was seen by our Lord Sri Krishna. This serpent had 1000 heads with hoods covered and illumined through precious gems and looking very brilliant; with 2000 eyes and having a black neck and tongues; and brilliantly white like the Himalaya mountains.”

श्रीसुबोधिनीः सलिलं प्रविष्टौ गृहमपि प्रविष्टौ। ततो भगवान् कृष्णः तस्मिन्महाभीममनन्तं ददर्श। तद्भोगसुखासनं भगवन्तमपि ददर्शति सम्बन्धः। सर्वमर्जुनस्य भयोत्पादनार्थं आश्चर्यरसोत्पादनार्थं च वर्णनम्। **महाभीममतिभयानकं** सर्वविशेषं **अद्भुतं** कदाप्यदृष्टपूर्वम्। एवं स्वरूपभूतं गुणत्रयमुक्त्वा विशेषतो वर्णयति **सहस्रसङ्ख्यायुक्तेषु मूर्धसु** यानि रत्नानि तानि **मूर्धन्यानि फणानां** सम्बन्धिनो **मणायः** फणामणायः फणाशब्द आकारान्तः मूर्धन्यानां फणामणीनां द्युभिः कान्तिभिः कृत्वा विशेषेण **भ्राजमानम्**। अन्यथा तस्य दर्शनेन तथा भयं न भवेदिति दर्शनोपाय उक्तः। यदर्थमेतदुक्तं तदाहद्विगुणानीक्षणानि-सहस्रद्वयमितानि चक्षूषि तेन **उल्बणमतिक्रूरम्**। तादृशस्यापि महत्त्वमाह **सिताचलाभमिति। सिताचलः** श्वेतपर्वतः कैलासो वा हिमालयो वा। तत्सदृशम्। **शितिनीलवर्णः कण्ठो जिह्वा** च यस्य। नीलकण्ठो नीलजिह्वश्चेत्यर्थः। महादेवस्य तदाधिदेविकं रूपम्। तेन जिह्वायां मृत्युः कण्ठे कालकूट इति उभयोर्नीलं रूपं वर्णितम् ॥५४॥

SRI SUBODHINI: After entering into this water, they entered into this house also. Later our Lord Sri Krishna saw, in this house, the dangerous “Anantha” Sesha serpent. On this serpent, our Lord saw also Sri Narayana (i.e. our Lord only) comfortably seated and resting! (This is described in the next (55th) verse. But as this is related to the next verse, the same is being told here.) All this description is done, so that Arjuna will get both “fear and wonder” after seeing this magnificent sight!

Very dangerous, very wonderful — a sight which Arjuna has never seen before! In this way, after describing the three “qualities” pertaining to this wonderful form, a very special description of this “Anantha” serpent. is given, This serpent had 1000 heads having precious gems and it’s hoods had such gems and precious stones, the brilliance of which was very special

and illuminating! If this serpent was not of this nature, then Arjuna would not have got fear at all! This serpent had 2000 eyes and due to these eyes, it was looking very cruel. The greatness of this serpent also is being told, that it was white like the Kailasa mountain, in the Himalayan range! It's neck and tongues were black. This particular form is the celestial form of Lord Siva, through which "death" is stationed in it's "tongue", and in it's neck is stationed the "Kaalakoota" poison! That is why both of these have been described as "black".

ददर्श तद्भोगसुखासनं विभुं महानुभावं पुरुषोत्तमोत्तमम् ।
सान्द्राम्बुदाभं सुपिशङ्गवाससं प्रसन्नवक्त्रं रुचिरायेतेक्षणम् ॥५५॥

VERSE 55 Meaning: "On the body of this Sesha serpent, our Lord Sri Purushothama was seen by them as lying down very comfortably – the Lord who is of great eminence and achievements, all-pervasive (omnipresent) and the "best" of all others! How were thy seen? Like the thick clouds, the Lord was black in colour; wearing his yellow dress (Pitambara), having a pleasant, beautiful and cheerful lotus like face, having big and beautiful eyes – our Lord and Arjuna saw our Lord in this way!"

श्रीसुबोधिनी: एतादृशे अतिभयानके सर्पशरीरे सुखासीनं भगवन्तं ददर्श। ननु सर्पे स्थितः कथं सुखेन तिष्ठतीत्याह विभुमिति। लोकानामेव स भयानकः न तु तस्यापि नियामकस्येत्यर्थः। किञ्च महानुभवाम्, महानुभावो यस्येति। तादृशेऽपि क्रूरः भगवत्स्थित्या भगवदनुभावेन अतिऋजुरित्यर्थः। तत्र स्थितं भगवन्तं वर्णयति पुरुषोत्तमोत्तममित्यादिभिः। पुरुषोत्तमा ये सर्वपुरुषेष्वतिसुन्दराः सर्वलक्षणसम्पन्नाः तेभ्योऽप्युत्तमः। सौन्दर्यमुक्त्वा रूपमाह सान्द्राम्बुदाभमिति। अतिनिबिडो योयमम्बुदः तद्वत् आभा कान्तिर्यस्येति नीलमेघश्यामम्। इदं भगवतः सहजं रूपमिति। सत्त्वगुणेन

वा, पर्यवसानेन वा, इन्द्रियाणां दर्शनसामर्थ्याभावेन वा, शृङ्गारेण वा, कामेन वा, आनन्दस्वभावेन वा, भगवद्रुच्या वा, लक्ष्मीरुच्या वा, तादृशस्यैव सहजत्वेन वा नीलरूपा भगवानिति ज्ञातव्यम्। सुष्ठु पिशङ्गं पीतवर्णं वासो यस्य। एवं रूपवस्त्रयोः परब्रह्मशब्दब्रह्मता निरूपिता। एवं प्रमेयप्रमाणे निरूप्य साधनं भक्तिं निरूपयति प्रसन्नं वक्त्रं यस्य। ज्ञानविज्ञाने साधनानन्तरं निरूपयति रुचिरे आयते ईक्षणे यस्येति ॥५५॥

एवं सर्वसाधनसहितं भगवन्तं निरूप्य फलत्वाय प्रथमतो बहिःशोभामाह महामणिव्रातेति।

SRI SUBODHINI: On this very dangerous Aadisesha serpent, they saw our Lord, lying down very comfortably! How can someone who is perched on a serpent be comfortable and seen as lying down peacefully? Answering this, it is said, that our Lord is “Vibhu” — as “all-pervasive”. Hence, a serpent may be seen as dangerous to this world, but not for our Lord, who has nothing to fear from anyone! As our Lord is the controller and ruler of everyone, He is not afraid of the species and Beings, on which He has full control. Hence, the Lord is seated with great comfort on this serpent. Our Lord has great many powers and eminence. Hence, though the serpent is cruel and dangerous, as our Lord is present on it, the serpent has become straight and of good behaviour!

A description of our Lord’s beautiful form is being done. Our Lord is described as the MOST BEAUTIFUL AMONG ALL PERSONS! He is full of the most auspicious qualities and signs, and is the BEST OF ALL! He is better than the best even!. He was shining brilliantly like the thick clouds i.e. He looked of the colour of the blue black clouds! This is His natural form and state, as our Lord is the symbol of “Satwa” quality, whose

"colour" is blue! Alternately, due to the influence of "Kaala" (time) also, our Lord Sri Krishna is of "Shyaama" (black-blue) colour, as the time of Kali (aeon) has the colour of "black-blue". That is why, our Lord takes the colour of the form of the objects. As the senses lack the power to see distant objects, there, the colour of "blue" is usually seen. But, as our Lord is not an "object", with a "form", and as the eyes lack the capacity to see Him, He is seen as "blue-black" (i.e. He gives His "Darsan" with this colour). In the same way, the colour of "love" (Sringaar Rasa) is blue-black and our Lord, being the "symbol" of the "bliss of love" is sporting this colour only! The colour of "desire" (Kaama) also is blue-black. As our Lord is the "symbol" of supernatural "desire and love", His colour also is blue-black! Alternately, our Lord is blue-black as He is of the "nature" (Swabhāva) of total "bliss" (Aananda). Moreover, our Lord is blue-black out of His own personal "taste" (choice). Alternately, as Goddess Laxmi loves this colour of blue-black, our Lord also, with a view to please her and as per her choice, has taken the colour of blue-black! Thus, through all these reasons, our Lord is blue-black. We have to understand in this way.

Our Lord's "dress" is of yellow colour. Through this "form" (Roopa) and "dress" (Vastra), our Lord showed, respectively, His stature of the Absolute Brahman (Parabrahman) and "sound Brahman" (Sabda Brahman). In the same way, our Lord's nature being the "evidence" (Pramaana) and "the beloved goal of all His devotees" (Prameya) are also described. Now, it is said, in this verse that THE WAY TO ATTAIN OUR LORD IS BHAKTHI ONLY. This is being told, through the words, "of cheerful and blissful face" (Prasanna Vaktra)

i.e. our Lord's lotus like face is full of "bliss and cheerfulness" expressing ineffable love. Hence, Bhakthi to our Lord only is the easiest and comfortable path to attain our Lord. apart from this instruments of Bhakthi, a description of "Jnana" (knowledge) and "Vijnana" (special knowledge) are also done through the words "having very big beautiful eyes" - as our Lord's eyes pour "grace and compassion" on everyone, and this "shower" enables the two spiritual practices of Jnana and Vignana to succeed, and enables the devotee to attain our Lord. This is the purport.

In this way, after describing our Lord and the ways to attain Him, with a view to describe the "result" (Phalam) i.e. our Lord is the final result and goal for everyone, in the first instance, through the following verse, the "brilliance" of the Lord's "external" form is being described.

महामणित्रातकिरीटकुण्डलप्रभापरिक्षिप्तसहस्रकुन्तलम् ।

प्रलम्बचार्वष्टभुजं सकौस्तुभं श्रीवत्सलक्ष्मं वनमालया वृतम्॥५६॥

VERSE 56 Meaning: "Our Lord was seen brilliant with a crown, studded with many precious gems, wearing resplendent earrings and this "brilliance" had enveloped His thousands of hair, with eight long beautiful arms, wearing the Kaustubha gem and the Srivatsa signs, enveloped with the Vanamaala garland - Sri Krishna and Arjuina saw our Lord in this way!"

श्रीसुबोधिनीः महामणीनां समूहः येषु तादृशाः किरीटकुण्डमुकुटादयः तेषां प्रभाभिः परितः क्षिप्ताः सहस्रं कुन्तला यस्या कुन्तलानां मध्ये रत्नानां तेजःप्रवेशान् नीलमणिखचितपदकवद् भगवतः उपरिभागो वर्णितः। मध्यभागं वर्णयति प्रकर्षेण लम्बाः चारव अष्टौ भुजा यस्या जानुपर्यन्तं लम्बाः तादृशा अपि न केनाप्यंशेन विकृताः ये भगवतः अष्टौ गुणाः

अणिमादिप्रकृतिरूपाः तेषां मूलभूता ये योगाः क्रियाशक्तिरूपाः तेषामाधारभूता भगवतो बाहवः। कौस्तुभसहितः कण्ठभागः श्रीवत्स एव लक्ष्म चिन्हं यस्य। वनमालया च वृत इति जीवमायाकीर्तय उक्ताः भगवदवलम्बाः ॥५६॥

एवं भगवत्स्वरूपमुक्त्वा एकाकी कदाचिद्भगवांस्तत्र तिष्ठतीति शङ्कां वारयितुं सुनन्दादीन् पार्षदप्रवरान् वर्णयति सुनन्दनन्दप्रमुखैरिति

SRI SUBODHINI: The crown and the earrings were seen studded with the highest of precious gems, and the brilliance of these made the thousands of hair of our Lord look wonderful and most stunningly beautiful! Due to the passing of this brilliance inside the shreds of His hair, a description of the “Pandal” studded with blue gems is given, especially of it’s upper side! Now, the description of the “middle portion” is being done. Our Lord has 8 long beautiful arms — touching His knees! Despite this length, the hands were looking very beautiful (not crooked). These “holy hands” of our Lord symbolized, as the base, of the Yogic power, which is the basis of the 8 powers (Siddhis) of our Lord’s primordial nature (Prakruti), which again is the root — form of our Lord’s power of action (Kriyasakthi).

Our Lord’s neck is adorned with the “Kausthubha” gem, and on His chest is the sign of “Srivatsa”. He is enveloped with the “Vanamaala” garland. Through these three “special” features of our Lord, it is indicated that (1) the Jeeva, (2) His power of illusion “Māya” and (3) His fame - all these three are “dependent” (Aashrita) on our Lord only!

On our Lord’s holy form, being described in this way, a doubt may, perhaps, arise, that the Lord may be residing in this place, alone? With a view to remove this

doubt, it is said, in the following verse, that, here, devoted Bhakthas like Sunanda and other “best” of our Lord’s own beloved “Sevaks” (servants) were seen serving Him.

सुनन्दनन्दप्रमुखैः स्वपार्षदैश्चक्रामादिभिर्मूर्तिधरैर्निजायुधैः ।
पुष्ट्या श्रिया कीर्त्यजयाखिलर्द्धिभिर्निषेव्यमाणं परमेष्ठिनां पतिम्॥५७॥

VERSE 57 Meaning: “Great devotees like Sunanda, Nanda and our Lord’s other followers, Sudarsana discus and other weapons, and the divine virtues of grace, wealth and fame and victory, along with the 8 Siddhis (powers) — all these were seen serving our Lord, who is the Lord of the highest and best of His devotees and rulers of various Universes — our Lord Sri Krishna and Arjuna saw our Lord in this way.”

श्रीसुबोधिनीः स्वपार्षदैरनिरुद्धसेवकैः। एतैर्निषेव्यमाणमिति सम्बन्धः।
मूर्तिधराश्चक्रादयः आधिदैविकाः ॥

SRI SUBODHINI: Our Lord was being served through His own servants (of the form of Sri Aniruddha) and the weapons like Sudarsana discus and others were seen with “forms” of their own! — as here, all the weapons are seen in their celestial and divine forms.

चक्रं शङ्खस्तथा खड्गश्चर्म शार्ङ्गं गदा तथा ।

बाणः पद्मं तथान्यानि मुशलाद्यायुधानि हि ।

मूर्तिमन्ति हरेः पार्श्वे तिष्ठन्ति परितः सदा ॥

KĀRIKA Meaning: “Discus, conch, sword, shield, bow, mace, arrow, lotus flowers, pistle (Musala) and all other types of weapons, remain at all times, with our Lord, having taken their own individual divine forms.”

श्रीसुबोधिनीः निजायुधान्यनिरुद्धायुधानि। ततः पुष्ट्यादि शक्तयः
चतस्रोऽनिरुद्धस्य वर्ण्यन्ते। पुष्टिः श्रीः कीर्तिः अजा प्रकृतिरिति। अखिलाश्च
ऋद्धयः। धनधान्यादिसंपत्तीनामाधिदैविकरूपाणि। तैः सर्वैरेव निषेव्यमाणम्।

एतावतापि साधारणमेवैश्वर्यमायातीति असाधारणब्रह्माण्डकोट्यैश्वर्यार्थमाह
परमेष्ठिनां पतिमिति। एकैकस्य ब्रह्माण्डस्यैकैकः परमेष्ठी तादृशानां सहस्राणां
पतिः ॥५७॥

तादृशं स्वांशस्य मूलभूतं दृष्ट्वा भगवता लोकशिक्षार्थं यत्कृतं तदाह
ववन्द इति।

SRI SUBODHINI: Through the words “with His own weapons”, it is indicated, that these weapons which are referred to belong to Lord Aniruddha. Later the reference to the four powers like grace (Pushti) also pertain to Lord Aniruddha only. (1) Grace. (2) Wealth (Shri). (3) Fame (Keerthi) and (4) Aja (Prakruti – nature). All these powers (in their celestial forms) –our Lord was seen being served by all these powers and weapons. By describing like this, our Lord’s very “ordinary”, opulence only is being told! But our Lord’s “opulence” is not an “ordinary” one but “extraordinary”. With a view to explain this “extraordinary” nature of our Lord’s opulence, it is said, that our Lord is the “Pati” (Lord) of the appointed rulers of the various Universes (Parameshti). In this way, there are thousands of Universes, and each one of this Universe has a “ruler” and our Lord is the “Lord” of all these “rulers” too!

On seeing the “basic root – divine form” of His own “part” (Amsa), Lord Sri Krishna, with a view to educate and teach this world, took certain steps (actions). This is explained through the following verse.

ववन्द आत्मानमनन्तमच्युतो जिष्णुश्च तद्दर्शनजातसाध्वसः ।
तावाह भूमा परमेष्ठिनां प्रभुर्बद्धाञ्जली सस्मितमूर्जया गिरा॥५८॥

VERSE 58 Meaning: “Our Lord Sri Krishna did prostrations to His own divine form of Anantha. Arjuna

also prostrated to Him, although he was afraid after getting this "Darsan". The Lord of all the rulers of the Universes, the highest Sri Purushothama, now spoke in a resounding voice, smilingly, to our Lord Sri Krishna and Arjuna, who were standing there, with folded hands."

श्रीसुबोधिनीः आत्मानमेव भगवान् कृष्णो ववन्दे। ननु मूर्तिभेदस्य प्रत्यक्षतो दर्शनात् कथमात्मत्वमत आह अनन्तमिति। अनन्तमूर्तिर्भगवानेक इत्यर्थः। तर्हि खण्डशोऽनन्तता स्यादत आह अच्युत इति। स्वरूपात्केनापि प्रकारेण न च्युतः। जिष्णुर्जुनश्च। भगवद्दर्शनेन जातसाध्वसः ववन्द इति सम्बन्धः। चकारात्तस्यापि भगवानात्मा। ततो भगवाननिरुद्धः किञ्चिदुक्तवानित्याह तावाहेति। भूमा अनिरुद्धः 'यो वै वाचो भूमा तं न्यर्बुदम्' इत्यत्र वाक् सम्बन्धिन भूमानमुद्दिश्य न्युर्बुदत्वं विधीयते। अनिरुद्धो हि मानसः पुरुष इति। शब्दात्मकत्वं तस्य सिद्धमिति अनिरुद्धस्य भूमत्वमिति। परमेष्ठिनां प्रभुरिति। ब्रह्माण्डे समागच्छति तं प्रति तस्याज्ञा चलतीति पुत्राणां नयने निर्भयतया तथा कथने च हेतुरुक्तः बद्धाञ्जली कृष्णार्जुनौ अर्जुनं वञ्चयितुं भगवानपि तथा नाट्यं करोति। अत एव कृष्णो भूमा च सर्वथैक इति अर्जुनाहंकारभङ्गार्थमेव निरोधमध्यपातात् प्रपञ्चविस्मृत्यर्थं तथा करोतीति सूचितम्। ऊर्जया गिरा लोकसिद्धवाण्यपेक्षयापि महत्या ॥५८॥

यथाकथञ्चित्किञ्चित्कौतुकं वक्तव्यमिति किञ्चिदाह द्विजात्मजामी इति।

SRI SUBODHINI: Our Lord Sri Krishna did prostrations to Himself only. There was a "division" seen, now, between these two "forms". Then how can we say, that our Lord prostrated to His own form only? On this, it is said, that our Lord Sri Krishna's real form is "limitless" (Ananta) and the form to which our Lord Sri Krishna, had prostrated to, was also His own form only! Our Lord has become all the forms i.e. limitless – yet He is ONE only. This is the purport. Is it that, our Lord's "limitless" nature is divided into various "parts"? On this,

it is said that "Not at all". Because our Lord is "Achyuta" — even if He takes limitless forms, there is no "decline" or reduction of His real divine nature in anyway!

After getting this "Darsan" of our Lord, Arjuna got fear, and he also prostrated to the Lord. The word "Cha" (and) used here, denotes, that our Lord is the "Aatma" of Arjuna also. Later Lord Aniruddha told both of them "something". The word "Bhooma" (the largest) indicates Lord Aniruddha. It is said in the holy Vedas that, "That the "word" of "Bhooma" is indicative of 10 crores". In the same way, here also, as Lord Aniruddha is the divine Lord, connected with one's "mind", the reference is made to His mind of the nature of "sound" (words). That is why, the "Bhooma" nature (being the highest) of Lord Aniruddha is explained here and again, due to this divine nature only, Lord Aniruddha is referred to here as the "Pati" (Lord) of all the "rulers" of thousands of Universes. His order is accepted by all the Universes and it's rulers. Due to this reason only, there was no fear on His part in bringing back the sons of the Brahmin.

Our Lord Sri Krishna and Arjuna were seen as standing, with folded hands before Lord Aniruddha. Why did our Lord Sri Krishna also fold His hands? Our Shri Mahaprabhuji explains this by telling that our Lord wanted to put Arjuna into a "false impression", and hence He "acted" in this way! Despite the actual fact of our Lord Sri Krishna and "Bhooma" being ONE AND THE SAME AT ALL TIMES! our Lord, acted like this only, with a view to break the "ego" of Arjuna. He was also eager to bless Arjuna with Nirodha by making him forget this Universe. Hence He took this sort of action. Our Lord "Bhooma" (Anantha) now began to speak with

“words” resembling those, which are usually spoken and heard in this world — but these words were more powerful and resounding! — as per the next verse.

द्विजात्मजामी युवयोर्दिदृक्षुणा मयोपनीता भुवि धर्मगुप्तये ।
कलावतीर्णाववनेर्भरासुरान्हत्वेह भूयस्त्वरयेतमन्ति मे ॥५९॥

VERSE 59 Meaning: “Our Lord Bhooma said, “I have brought the Brahmin’s sons here, with a view to get your “Darsan”! You have taken the incarnation, on earth, with the help of My “part” (Kalaa) with a view to protect “Dharma”! On the earth; there is the burden created by the evil demons and please come quickly to Me, after destroying these wicked persons.”

श्रीसुबोधिनीः सन्धिरार्षः। अर्जुनं प्रति संबोधनं वा अदीर्घदर्शित्वं ज्ञापयितुं द्वयामुध्यायणत्वात्। परम्परया व्यासात्मजत्वाच्च द्विजशब्दस्य ब्राह्मणपरत्वेऽपि न दोषः। युवयोर्दिदृक्षुणेति प्रयोजनम्। तयोर्महत्वात्साक्षादाकर्षणं न सम्भवति, अतो द्विजात्मजा एव मया समानीताः। ननु आवां कौ किमर्थं वा तव दिदृक्षा तत्राह द्विजधर्मगुप्तये अवतीर्णौ मम कलारूपाविति। युवयोः स्वरूपं मम कलाया अवतारः। अतः स्नेहादिदृक्षा। कलावतारस्य प्रयोजनं द्विजधर्मगुप्तय इति। एको द्विजगुप्तये। अपरो धर्मगुप्तय इति। उभयमुभयत्र वा। अनिरुद्धस्य धर्मरक्षाप्रयोजनमिति। द्विजैः स्वभावत एव धर्मः कर्तव्यः। तत्रावयोः किं कर्तव्यमिति चेत् तत्राह भूमेर्भाररूपान् असुरान् हत्वेति। भूयस्त्वरया इह इतं आगच्छत, मे मम अन्ति समीपे। अनेनेदानीं स्थितिर्निषिद्धा ॥५९॥

न केवलं धर्मरक्षैव कर्तव्या अपि तु धर्मः प्रवर्तनीय इत्याह पूर्णकामावपीति।

SRI SUBODHINI: The words in this verse are Vedic in nature, especially the joining of the words “DIWJAATMAJA AMII”. Ordinarily it would mean, “I have brought the son of the Brahmin”. It can also mean,

“Arjuna” as being the son of the family of Veda Vyaasa and is considered as being not equipped with “far-sight”, as usually, the intellect of Brahmins are like this only (not with far-sight). To indicate this, the words “son of a Brahmin” has been used to indicate Arjuna also. This word is also used to indicate the nature of Arjuna, being the son of “two fathers” and as their “heir”.

“I have brought the son of the Brahmin here — the reason for this is, that I am eager to see You. You both are great and glorious. Hence, you cannot be attracted automatically over here. Hence, I have brought the sons of the Brahmin here. Who am I? Why did I get a desire to see You? You both are the incarnations of My “Kalaa” (part). Hence, due to being this “part” of mine, for You both, I have “love” (Sneha) for seeing You both! The reason for this incarnation is for the protection of the true Brahmins and “Dharma” (the path of righteousness). Lord Aniruddha’s task is to protect “Dharma”. The Brahmins will, by themselves, protect their conduct, nature and “Dharma”. Our Lord says, that the task of both our Lord Sri Krishna and Arjuna is to get rid of the burden of this earth, in the form of the demons, by destroying them. “Then both of You should come back to Me quickly”. By telling like this, the Lord has indicated that, “now both of you can go back to earth”.

“Not only you both should protect “Dharma”, but You should also practice Dharma, and make others also do so” — this is spoken by the Lord, through the next verse.

पूर्णकामावपि युवां नरनारायणावृषी ।

धर्ममाचर तां स्थित्यै ऋषभौ लोक संग्रहम् ॥६०॥

VERSE 60 Meaning: “You both are in a state with all desires totally fulfilled! You are Nara and Sri Narayana of the highest sage-like form and nature! Hence, for the preservation of this Universe and for it’s welfare, both of You should practice Dharma and it’s ways.”

श्रीसुबोधिनी: स्वतो धर्मप्रयोजनाभावेऽपि करणावश्यकत्वाय पूर्णकामत्वम्। धर्मकरणसामर्थ्यं निस्पृहत्वे च हेतुः नरनारायणावृषी इति। नरनारायणत्वात्पूर्णकामत्वं ऋषित्वाद्धर्मकरणसामर्थ्यमिति। तथापि प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते’ इति प्रयोजनं वक्तव्यमिति चेत् तत्राह। स्थित्यै अनिरुद्धः पालक इति जगतः स्थित्यर्थं धर्मकरणम्। ननु नारायणेनैव स्थितिः सम्पाद्यत इति भूभारहरणार्थमेव समागतयोः आवयोः किं धर्मणेत्यत आह लोकसंग्रहमिति ॥६०॥

श्रीसुबोधिनी: ततो यज्जातं तदाह इत्यादिष्टाविति।

SRI SUBODHINI: There is no necessity or purpose for you both, for practicing “Dharma” for your sake only! Even then, although You have all your desires fulfilled in every way, as you have the capacity to do “Dharmik” actions and due to this, You both have no desires of your own to be fulfilled! You both are Nara and Sri Narayana sages. Due to this, all your desires are in a “fulfilled” state. As being the “sages”, You have the capacity to do righteous (Dharmik) deeds and actions!

Even then, as even a foolish person does not act, when there is no result to be attained, it is necessary to tell about the “purpose” for doing righteous and Dharmik actions. Hence, Lord Aniruddha says “You both should make Dharma and it’s ways being known throughout the Universe”. If it is told, that Sri Narayana is the Lord, who affords “protection and preservation” of this Universe, and what is our Lord Sri Krishna’s role, as He

has taken the incarnation, with the specific purpose of getting rid of the “burden” on this earth, it is said, that our Lord and Arjuna should do such righteous actions for the good and welfare of this world, as our Lord and Arjuna are related to this crucial factor of world’s benefit and welfare! When you both practice “Dharma”, then all others in the world will follow You both.”

Later, whatever happened is being explained through the next verse.

इत्यादिष्टौ भगवता तौ कृष्णौ परमेष्ठिना ।

ओमित्यानम्य भूमानमादाय द्विजदारकान् ॥६१॥

VERSE 61 Meaning: “On obtaining order and permission from the highest Lord, both Sri Krishna and Arjuna, and after chanting “OM” to the words of the Supreme Lord (i.e. acceptance thereof), they prostrated to the Supreme Lord (Bhooma). They, then brought the sons of the Brahmin to their own abode (Dwaraka).”

श्रीसुबोधिनी: उभयोः कृष्णनामत्वं समानांशत्वाय। ननु भगवान् कथं भगवन्तमाज्ञापयति तत्राह परमेष्ठिनेति। अयं भगवान् ब्रह्माण्डे रक्षार्थं प्रवृत्तः। अतः स्वांशान् सर्वानेव तथा बोधयति। अतः स्वस्य रूपं तथैवेति ॐमिति तदुक्तं स्वीकृत्य। भूमानं भगवन्तमानम्य यदर्थं गतौ तान् बालकानादाय ॥६१॥

SRI SUBODHINI: Here, both of them have been referred to as “Krishna”, and the purpose is that both of them are of equal “parts” i.e. equal in nature. Then, how can the Lord give the order to the Lord Himself? That is why the word “Parameshtina” (by the Supreme Lord) is used. Our Lord is engaged in the protection of all the Universes and hence, He, the Supreme Lord, makes all His “parts” realize this aspect only of affording

protection to everyone! Hence, His form and nature are oriented towards affording "protection" to everyone! Due to this, our Lord Sri Krishna and Arjuna chanted "OM" to signify their total acceptance of what was told to them, by the Supreme Lord! They, then prostrated to the highest Supreme Lord (Bhooma), and completed the purpose for which, they had all gone there viz. to bring back the sons of the Brahmin!

न्यवर्तेतां स्वकं धाम संप्रहृष्टो यथागतम् ।

विप्राय ददतुः पुत्रान्यथारूपं यथा प्रभू ॥६२॥

VERSE 62 Meaning: "They came back cheerfully through the same path, to Dwaraka, through which they had gone earlier. Both of these very capable persons gave back all the boys to the Brahmin, with the appropriate age, stature and forms."

श्रीसुबोधिनीः स्वकं धाम द्वारकां न्यवर्तेतां व्याघुट्य समागतौ। ततो निःशङ्कौ प्रहृष्टौ गमनमार्गेणैव समागतौ। इयं च लीला अन्यैः समतां हीनतां च बोधयति ततः प्रतिज्ञासिद्ध्यर्थं विप्राय ददतुः पुत्रान्। एकः प्रार्थितो रक्षार्थं सर्व एव च दत्ता इति महत्त्वम्। यथारूपम् रूपमनतिक्रम्य। रूपशब्देन वयःस्वभावदिकमपि जन्मकालीनं गृह्यते। यथा यथावद् अन्यूनानतिरिक्तम्। सान्दीपिनिपुत्रवदेषामपि व्यवस्था। ननु कथमेवं प्रतिज्ञाय गतौ तत्राह प्रभू इति। तथा करणे वा हेतुः ॥६२॥

एवमुभयोश्चरित्रमुक्त्वा तुल्यत्वमाशङ्क्य परिहरति निशम्येति।

SRI SUBODHINI: After completing the task on hand (i.e. of bringing back the sons of the Brahmin), with cheerfulness and doubt-free nature, they both came back on the same path to Dwaraka. This "Leela" enacted by our Lord shows both His "equality" and "lower" nature of our Lord with others.

[NOTES BY LEKH: Like all other celestial deities had taken incarnations during the incarnation of our Lord Sri Krishna, our Lord also had taken His incarnation with His “part” (Amsa) only. Hence, our Lord’s “equality” with the other celestial deities is shown. Due to this reason only, the “lower” nature of our Lord as Lord Aniruddha is also shown. Why? our Lord had gone with His “part” as Sri Narayana. Hence, the “part” has to behave in this way only to the “whole” (Amsi). Our Lord had enacted this “Leela” for the sake of “educating” this world.]

Later, for the sake of fulfilling his “promise”, the Lord gave back all the sons to the Brahmin. Though the Brahmin had prayed for the protection of one “son” only, our Lord was gracious to give back all his “sons”! This shows the glory and greatness of our Lord. The children had their appropriate forms (as per age) i.e. with their age and character etc. Everything was the same, as they were born — like in the case of “Sandeepani Guru’s son”, whom the Lord had brought back earlier! How could the Lord fulfill such a promise? (To bring back the “dead”?). It is said here, in this verse, that our Lord is the “Prabhu” — the Lord of the Universe, who is omnipotent and His “omnipotence” was the reason for this remarkable feat!

After explaining this “Leela” of our Lord, through the next verse, the “doubt” regarding the “equal nature” of both (our Lord and Sri Vishnu) is being removed.

निशम्य वैष्णवं धाम पार्थः परमविस्मितः ।

यत्किञ्चित्पौरुषं पुंसां मेने कृष्णानुकम्पितम् ॥६३॥

VERSE 63 Meaning: “On seeing the holy abode of Lord Vishnu, Arjuna got very much surprised and he

now realized that the ability in everyone is due to the grace of our Lord Sri Krishna only (i.e. whatever "ability or capacity" is seen in every Being, the same is due to the grace and blessings of our Lord only)."

श्रीसुबोधिनी: अर्जुनस्तु यावद्रत्वा समागतः तावत्किमपि न ज्ञातवान्। पश्चाद्भगवत्ता स्वरूपे निरूपिते पश्चात् तद्वैष्णवं धाम ज्ञातवान् तदाह निशम्येति। परमविस्मयं प्राप्तः। विष्णोरेतादृशं स्थानमिति। स हि जानाति यथेन्द्रादीनां स्थानं तथा विष्णोरपीति। पश्चान्मेरुसर्षपयोरिवान्तरं ज्ञात्वा अत्यन्तं विस्मितः। नन्वेतावता किमर्जुनस्य सम्पन्नमित्याकांक्षायामाह यत्किञ्चित्पौरुषमिति। स्वतः करणेऽहंकारो भवति। अतो यत्किञ्चित्पूर्वं कृतवान् तदन्यत्कृतं च तत्सर्वं कृष्णानुकम्पितमेव मेने। एवं निरोधे नन्दप्रभृति अर्जुनान्ता निरुद्धाः। फाल्गुनान्ताश्चावेशाः॥

अतस्तस्मिन्निरुद्धे निरोधान्तरस्य वक्तव्यत्वाभावाद् उक्तमात्रपरत्वं दूरीकर्तुं प्रकारमतिदिशाति इतीदृशान्यनेकानीति।

SRI SUBODHINI: Arjuna had gone to the holy abode and had come back. But up to now, he could not attain the knowledge of the Lord, whom he had seen. Later, when our Lord described to him the nature and form of the Supreme Lord, then Arjuna got the true realization. That is why, the words "on hearing" (Nisamya) have been used. After listening to the words of our Lord, Arjuna got utterly surprised. He told to his own mind, "Oh! Lord Vishnu has such a magnificent place"! He had the impression, earlier, that Lord Vishnu's abode will be also like that of Lord Indra only. But after listening to our Lord, Arjuna realized, that there is a vast difference between these two like the "Meru" mountain to a small hill! Due to this, he got utterly surprised. What did Arjuna achieve with this experience? Answering this, it is said, that Arjuna realized that everyone, by doing his actions by themselves get "ego"

and pride and, that "whatever up to now has been done by me is really done by our Lord Sri Krishna only! AND EVERYTHING AND EVERY ACTION HAVE HAPPENED DUE TO THE GRACE OF OUR LORD SRI KRISHNA ONLY! Our Lord has, in this way, caused Nirodha from Nandagopa to Arjuna and HE has also "ingressed" with His power into Arjuna (Phalguna).

Our Lord, though having "ingressed" with His power into Arjuna, has now blessed him with "Nirodha" also! Is this the only type of "Nirodha" which he was blessed with? Hence, through the next verse, the kinds of "Nirodha" are explained. (NIRODHA = TOTAL AND PURE BHAKTHI TO OUR LORD).

इतीदृशान्यनेकानि वीर्याणीह प्रदर्शयन् ।

बुभुजे विषयान्गाम्यानीजे चात्यूर्जितैर्मखैः ॥६४॥

VERSE 64 Meaning: "In this world, our Lord enacted such many remarkable Leelas and enjoyed Himself with the joys of this world. He also worshipped the Lord of all sacrifices, with sacrifices conducted through great many prosperous offerings and materials."

श्रीसुबोधिनी: ज्ञानरूपाणि निरोधरूपाणि वा। वीर्याण्यलौकिकसामर्थ्यानीह भूमौ माहात्म्यार्थं स्वासक्त्यर्थं च प्रदर्शयन् ग्राम्यान् विषयान् बुभुजे। अन्यथां लोकसमानधर्माभावे नाट्यं न भवेत् विश्वासः; न भवेत्, सर्वमुक्तिश्च स्यात्। अतो लौकिकं वैदिकं च लोकवत् कृतवान् तदाह ग्राम्यान् विषयान् बुभुजे। अत्यूर्जितैर्मखैश्च ईजे इति। षड्वर्षपर्यन्तं सर्वानेव यज्ञान् कृतवानिति प्रसिद्धिः ॥६४॥

दानमपि यज्ञसदृशमिति तस्यापि लोके उत्कर्षहेतुत्वाद् विशेषेणाह प्रववर्षाखिलान्कामानिति।

SRI SUBODHINI: Our Lord, with a view to show His glory and greatness on this earth, and with a

view to, make everyone get lovingly attached to Him, showed supernatural valorous deeds of both “knowledge” (Jnana) and Nirodha (see meaning given earlier). He now enjoyed all the worldly joys. If He were not to do this type of Leela, then He would not be totally fulfilling the needs of His “Leelas”, and the people in this world also will not get faith in Him. If the Lord were to do all His “Leelas” only in a “supernatural” way, then everyone would attain “liberation” just by getting His “Darsan”! This was not desired by our Lord. Hence, our Lord, enacted His Leelas, in a “worldly” way, both His Vedic and “worldly” duties/actions e.g. He enjoyed his joys and pleasures also, in a “worldly” way, and through the best of “sacrifices”, showed to the world, the way to worship our Lord Sri Hari! It is said that our Lord did these “sacrifices” for 6 years. This is indeed famous!

Giving “charity” (Daana) also brings great renown in this world, like the “sacrifices”. Thus, through the next verse, a special reference is made about our Lord’s “Leela” of giving of “charity”

प्रववर्षाखिलान्कामान्प्रजासु ब्राह्मणादिषु ।

यथाकालं यथैवेन्द्रो भगवान् श्रैष्ठ्यमास्थितः ॥६५॥

VERSE 65 Meaning: “Like Lord Indra, at the appropriate times, showers rain and makes everyone joyful, by fulfilling totally all the desires of this world, in the same way, the treasure house of the highest goodness and nobility, our Lord also, made happy the Brahmins and others, by fulfilling their wants as per their own desires.”

श्रीसुबोधिनी: प्राणिमात्रस्य कामनां पूरितवान्। विशेषतो ब्राह्मणादिषु। तत्रापि यथाकागम्। यावता तासां कामः पूर्णो भवति। एतत् पूरणाभावे तदानीं तना लोकाः सर्वे नष्टा एव भवेयुः इति ज्ञापयितुं दृष्टान्तमाह यथैवेन्द्र

इति। सर्वे प्राणिनः अत्रैव जीवन्ति तदन्नं वृष्ट्यधीनं ततः
 पर्जन्यश्चेत्क्षणमात्रमप्युदासीनः स्यात् तदा प्राणिनो नष्टा एव भवेयुः। तथैव
 भगवानित्यर्थः। भजनार्थं पर्जन्याद्विशेषमाह भगवान् श्रेष्ठ्यमास्थित इति।
 सर्वतः श्रेष्ठ्यं ज्ञापनयन्नेव अखिलान् कामान् प्रववर्ष येन कृतार्थता भवति
 ॥६५॥

एवं प्रजापालनमुक्त्वा विशेषतः स्वावतारकृत्यमुपसंहरन्नाह हत्वा
 नृपानधर्मिष्ठानिति।

SRI SUBODHINI: Our Lord fulfilled the desires of every Being! But in a special way, He fulfilled the wants of the Brahmins and others, as per their own desire. If the Lord did not do this then everyone would have got destroyed. With a view to make us understand, an example is given here. Every Being lives only through "food", which is produced through the "rains". If the clouds were not to shower "rains", then all the Beings, will get perished through famine and lack of food. In the same way, if the Lord were to rest even for a second (i.e. not acting), then there will be the destruction of this Universe. The Lord is the one who acts as the "energizer" in the rain water as "Parjanya". This example is given to this world, so that, people will adore our Lord for His bounties and blessings. Hence, it is said, that our Lord, exhibiting His highest blissful goodness and nobility fulfills the desires of everyone through His Leela of giving charity. In this way, everyone's desires were fulfilled by our Lord.

Thus, after explaining our Lord's "role" as the "protector" of everyone, in a special way, the description of the main tasks of our Lord's incarnation are being concluded, through the next verse.

हत्वा नृपानधर्मिष्ठान्यातयित्वाजुनादिभिः ।

अञ्जसा वर्तयामास धर्मं धर्मसुतादिभिः ॥६६॥

VERSE 66 Meaning: "Our Lord caused the destruction of the unrighteous rulers, through Arjuna and others. He also made everyone practice the tenets of "Dharma" through Yudhishtira and others, in a total and complete manner."

श्रीसुबोधिनीः नृपाणां वधसो न दोषायेति ज्ञापयितुं विशेषणम्। ते नृपाः कंसादयः। अर्जुनादिभिः भीष्मार्जुनभीमादिभिः। कांश्चिद्घातयित्वा दुर्योधनादीन् ततो निष्कण्टकभूमौ अञ्जसा सामस्त्येन धर्मं प्रवर्तयामास। तत्र हेतवो युधिष्ठिरादयः। भगवतः करणद्वयं दुष्टनिवारणे अर्जुनादिः, धर्मकरणे युधिष्ठिरादिरिति ॥६६॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभ-
दीक्षितविरचितायां दशमस्कन्धोत्तरार्धविवरणे एकोनत्रवतितमोऽध्यायः
॥८९॥

SRI SUBODHINI: There is no "blemish" attached to the killing of the rulers as these kings were "unrighteous" (wicked), such as Kamsa and others. Through the use of the words "through Arjuna and others", it is indicated, that this task was completed through Bheeshma, Arjuna, Bheema and others. When this earth became free of "thorns", after the destruction of Duryodhana and others, then, in a total and complete way, righteous actions were performed by everyone. Kings like Yudhushtira and others made and inspired people to perform righteous actions based on "Dharma". In the performance of our Lord's Leelas, of this kind, there were two "ways or instruments" He had used viz. (1) For the destruction of the wicked persons, He used Arjuna and such noble and great warriors. (2) For the establishment and working of righteous actions (Dharma), our Lord used king Yudhishtira and other virtuous kings.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 89th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्रीभागवतं-दशमस्कन्धं - नवतितमोध्यायं ॥

CHAPTER 90, CANTO 10, SRI BHĀGAVATAM.

एवं सर्वान् समुद्धृत्य क्रीडत्यस्माकमीश्वरः ।

क्रीडायां प्राप्तसंसारः स्त्रीणामपि निवार्यते ॥१॥

KĀRIKA 1 Meaning: “In this way, our Lord Sri Krishna enacts His “Leela” (Kreedā) redeeming everyone! (This “Leela” is being explained in this chapter). The attachment to “Samsara” (of life and death) which gets originated in “women”, during the enactment of these “plays”, also gets negated and removed (by our Lord) through His “Leelas”. (here by the word “women” our Lord’s “wives” are referred to).

ज्ञानं निरूप्य वैराग्यं निरूपयितुमुद्यतः ।

अद्भुतत्वाच्चरित्रस्य रामलीला निरूप्यते ॥२॥

KĀRIKA 2 Meaning: “After explaining “Jnana” (spiritual wisdom), Sri Sukadeva has prepared himself to describe the virtue of “detachment” (Vairāgyam) of our Lord! Due to the “wonderful” nature of our Lord’s “story and Leelas”, a description of His Leelas, consisting of

devotion, love and bliss (to and of our Lord) are being described.”

स्वार्थ रतिः पूर्वमेव भगवत्त्वान्निवारिता ।

स्त्रीणां तु रागसम्प्राप्तिस्ततोऽत्र विनिवार्यते ॥३॥

KĀRIKA 3 Meaning: “Our Lord Sri Krishna enacts this “loving Leela” for His sake only” – this sort of thinking is negated and removed, even in the first instance – as our Lord is “Bhagawan” – the Lord of the Universe. [Our Lord is invested with all the 6 opulences and He has no need to fulfill any “desires” as all “desires” are in a totally “fulfilled” stage in Him – Aaptakaama. Hence, our Lord does not enact any “Leelas” to please Himself!] Through the enactment of this “Leela” our Lord will not get “attached to” either. But, the “women” (ie our Lord’s wives) would get attachment to His love. Hence, our Lord removes their “attachment”, through His “Leela” as described in the 13th verse of this chapter.”

एकचत्वारिंशोऽध्याये भक्तानां सुखसिद्ध्ये ।

परमोत्सवलीलां हि श्रीशुको वर्णयन्मुदा ॥४॥

पूर्वाध्याये सर्वलोकार्थं चरित्रमुक्तमुपसंहृतम् । इदानीं भक्तानां भगवति मनःस्थैर्यार्थं परमानन्दलीलां निरूपयति सुखं स्वपुर्यामिति ।

KĀRIKA 4 Meaning: “In this 90th chapter, for the sake of conferring happiness and welfare on His devotees, Sri Sukadeva describes, with great joy and bliss, the “greatest Utsav” (festival) enacted by our Lord.”

In the last chapter, the Leelas enacted by our Lord for the welfare and prosperity of the entire Universe, were concluded. In this chapter, with a view to stabilize the minds of the devotees firmly in our Lord only, the Leela

enacted by our Lord, of the nature of the “highest bliss” (Paramaananda) is being described — through the next verse.

श्रीशुक उवाच -

सुखं स्वपुर्या निवसद्धारकायां श्रियःपतिः ।

सर्वसम्पत्समृद्धायां जुष्टायां वृष्णिपुङ्गवैः ॥१॥

VERSE 1 Meaning: “Sri Sukadeva said, “Our Lord, who is the consort of Goddess Laxmi, while residing comfortably in Dwaraka, having the prosperity of all types of wealth and being served by the “best” of the Yadavas, began to enact His divine Leelas.”

श्रीसुबोधिनीः स्वभावतोऽपि सर्वचिन्ताभावः स्वपुर्या भवति। तत्रापि द्वारकायां श्रियःपतिरिति विलाससाधनसम्पत्तिरुक्ता। लौकिकीमपि संपत्तिमाह सर्वसम्पत्समृद्धायामिति। कदाचित्साधारणोपद्रवसम्भावनायामपि न स्वप्रयत्नोऽपेक्ष्यते। वृष्णिश्रेष्ठैरेव तन्निवृत्तिसम्भवात् ॥१॥

असाधारणानां पूर्वमेव निवृत्तत्वान्मुख्यभोगसाधनानि निर्दिशति स्त्रीभिश्चोत्तमवेषाभिरिति।

SRI SUBODHINI: It is well known that one could live in one's own place (city) in peace and ease (i.e. without any anxiety). Here, it was “Dwaraka” — not an ordinary city! Here, our Lord, who is the consort of Goddess Laxmi resided at all times. By telling like this, it is indicated, that in this city, all conveniences and instruments of a very comfortable life were present and available. In other words, all types of “worldly” wealth and prosperity were there. Even if an ordinary calamity or trouble arises, there was no need for our Lord to put any effort to ward off this problem, as there were the “best” of Yadavas present, who could tackle any of these issues/problems.

Even the “extraordinary” problems were negated at all times! Now a description of the important “instruments of joy” is being done through the next verse.

स्त्रीभिश्चोत्तमवेषाभिर्नवयौवनकान्तिभिः ।

कन्दुकादिभिर्हर्म्येषु क्रीडन्तीभिस्तडिद्द्युभिः ॥२॥

VERSE 2 Meaning: “In the palaces of this Dwaraka city, fully dressed youthful ladies, brilliant with their dazzling beauty and youth of the nature of lightning, were enjoying themselves, by playing various games such as with “balls” made with flowers.”

श्रीसुबोधिनी: पुरुषश्चैतन्यात्मकः काममयः, इन्द्रियाणि तत् दुःखनिवर्तकानि करणानि, प्रवृत्त्यर्थं तेभ्यः सुखदानं नान्तरीयकं तत्रात्मकामः स्त्रीभिरेव पूर्यते। तत्र स्त्रीणां षडिन्द्रियसुखदातृत्वाय विशेषणानि उत्तमवेषाभिरित्यादीनि। अलौकिकवेषेण मनोदृष्टिप्रीतिः। नवयौवनकान्तिभिरिति स्पर्शरसयोः। हर्म्येषु कन्दुकादिभिः क्रीडन्तीभिरिति शब्दघ्राणयोः, चित्तचक्षुषोर्वा तदा आद्येन व्यत्यासः। अनेन विभावा अनुभावाश्चोक्ताः तडिद्द्युभिरिति। इतरागविस्मरणम्। धर्मादिफलरूपत्वं वा तासां निरूपितम्। एवं सर्वपुरुषार्थरूपाः स्त्रियः भगवदर्थं निरूपिताः। साधारणीनां नागरीणां वा वर्णनम् ॥२॥

ततः केवलभोगस्थानत्वे गन्धर्वादिविमानवत् लोकोत्कर्षस्तथा न भविष्यतीतिसेनां वर्णयति नित्यं संकुलमार्गायामिति।

SRI SUBODHINI: A “Purusha” (male) is full of “desires” (Kaama). He feels unhappy till his “desires” are satisfied. The “senses” give him the fulfillment of his desires. The “senses” are given “joy and pleasure” so that, they will undertake to do their “tasks”. The purport of this is, that only through the “senses”, the “Aatma” gets its “desires” fulfilled. In this way, the “Aatma’s” desires get fulfilled through “women”, who confer “plea-

sure" to the 6 senses of "men". Here reference is made to the ladies having dressed up, in a beautiful way! In this way, they gave joy to the mind and eyes of men! Through the "brilliance" of their dazzling youthfulness, they give the joy of their tender touch and the bliss of their lips! They were seen playing with "balls" in the palaces and through this, they gave "joy" through their "sounds" and "fragrance". They were singing songs, while they played and through this, they conferred the joy of the "sound". These balls were made of flowers, through which, they gave the joy of good fragrance! In this way, all these ladies conferred joy on the minds and eyes of everyone! The reference here to "brilliance like that of lighting" indicates, that due to their "beauty" they were able to make the men forget their attachment to any other object!

These women confer through these 4 ways (dress etc.), the four goals of a human life like Dharma etc. All these women were there for the sake of our Lord, for the fulfillment and of the nature of the 4 goals of a human life! Alternately, this description pertains to the ordinary city women only.

If this Dwaraka city was only a place of enjoyment, like the planes of the Gandharvas, then it's glory and importance will be absent. Hence, through the next verse, it is mentioned that even the "army" was there.

नित्यं संकुलमार्गायां मदच्युद्धिर्मतङ्गजैः ।

स्वलंकृतैर्भटैरश्च रथैश्च कनकोज्ज्वलैः ॥३॥

VERSE 3 Meaning: "On the streets of this city of Dwaraka, intoxicated elephants with their ruttish fluid flowing were seen crowded with warriors, fully dressed

up with beautiful embellishments, horses and chariots studded with golden coverings.”

श्रीसुबोधिनी: आस्रवन्मदैर्गजैः सर्वदैव संकुला मार्गा यस्याः। ततो भटा अपि स्वलंकृता अश्वा रथाश्च। एवं चत्वार्यङ्गानि उत्कृष्टानि निरूपितानि ॥३॥

एवं शौर्यसिद्ध्यर्थं सेना निरूप्य भोगसिद्ध्यर्थमुद्यानानि निरूपयति।

SRI SUBODHINI: The streets of Dwaraka was seen crowded, at all times with the sweet fragrance of the ruttish fluids of the intoxicated elephants! along with well dressed Yadava warriors, horses and chariots. In this way, all the four parts of an army were present in Dwaraka and it's glory is described.

After describing the “army”, for the sake of explaining the valour and courage of the people of the city, for the sake of enjoyment of their lives, reference is made to the “gardens” in the city, as per the next verse.

उद्यानोपवनाढ्यायां पुष्पितद्रुमराजिषु ।

निर्विशद्भृङ्गविहगैर्नादितायां समन्ततः ॥४॥

VERSE 4 Meaning: “This city of Dwaraka was seen filled up with fountains and small gardens, rows of flower-laden trees, with playful bees and birds, making their sounds! Our Lord, who is the consort of Goddess Laxmi, began to enact His blissful Leelas, while living in such a beautiful city.”

श्रीसुबोधिनी: उद्यानं पुष्पप्रधानं, उपवनं फलप्रधानम्। तैराढ्या सम्पन्ना। कामकलायां गन्धोत्कर्षमुक्त्वा शब्दोत्कर्षमाह पुष्पितद्रुमराजिषु निर्विशन्तो ये भृङ्गाः विहगाश्च तैर्नादितायाम्। राजिपदेन एकस्यां पंतौ एकजातीया एव विहगाः प्रविशन्तीति ज्ञापितम्। अन्यथा विजातीयशब्दसाङ्ख्ये कोलाहलः स्यात्। समन्तत इति पूर्वोक्ताः सर्वत्र ज्ञातव्याः ॥४॥

SRI SUBODHINI: The word “garden” also indicates the presence of water fountains! By the word “small forest”, (Upavan) the existence of the fruit-laden trees are indicated. This city, was full of these. In the art of love, after stating the importance of “fragrance” (Gandham) now, the importance of “sound” is being mentioned. In the flower-laden trees, the bees had entered along with various kinds of birds, and they were all seen making “sweet sounds”. It is said here, that in one row of these, only one type of birds were seen entering. This was done to prevent a medley of confusing “sounds” originating due to various types of birds entering into the same place, together and making their “noise”! But here, the sweet sounds made by them, gave great “bliss” (Aananda) to everyone. The reference to all “the four sides” indicates, that these gardens were present throughout the city, at all places.

रेमे षोडशसाहस्रपत्नीनामेकवल्लभः ।

तावन्ति बिभ्रद्रूपाणि तद्गृहेषु महर्द्धिषु ॥५॥

VERSE 5 Meaning: “With his 16,000 wives, our Lord Sri Krishna, their only beloved, took as many divine forms (16000) and began to enact His divine Leelas, with all of them, in their respective dwellings filled up with great prosperity.”

श्रीसुबोधिनी: तादृशस्थाने षोडशसहस्रस्त्रीणां एक एव वल्लभो रेमे। सर्वासामेकत्रैव स्नेहः। षोडशविकारेषु प्रतिविकारं मनसः सहस्रधा सुखसिद्ध्यर्थं षोडशसहस्राणि। तावतीनामपि धर्मसाधकत्वमपीत्याह पत्नीनामिति। ननु भगवान् स्वकामनापूर्त्यर्थं न प्रवृत्तः किन्तु स्त्रीणां कामनापूर्त्यर्थं तदेवं प्रकारे सर्वथा कामो न पूर्यते। एकगुणस्यापि कामस्य पूर्यर्थं बह्व्योऽपेक्ष्यन्ते। अष्टगुणकामानां तु कथमेकेन पूर्तिः। तत्रापि बह्वीनामेक इति दोषं व्यावर्तयितुमाह तावन्ति बिभ्रद्रूपाणीति। यावत्यः स्त्रियः तावन्ति

रूपाणि कृत्वा रमे। तासां कामनापूर्त्यर्थम् तानि रूपाणि जातानीति एकस्या कामः अष्टगुणोप्येकेन पूर्यते तदर्थमेव प्राकट्यात्। सर्वासामेकत्र रमणे मात्सर्यकृतः क्लेशो भवेत् तदर्थमाह तद्गृहेषु महद्भिष्विति। तासामेव गृहेषु सर्वसमृद्धियुक्तेषु। एकैकं हर्म्य एकैकस्यै दत्त्वा तत्र सर्वसमृद्धिं सम्पाद्य स्वयमेकरूपेण तत्र प्रविष्टः सम्यग्यावता सुखस्फूर्तिर्भवति तथा रेम इत्यर्थः।
॥५॥

एवं प्रत्येकरणमुक्त्वा गृहस्थतुल्यता जातेति विशेषरमणकथनार्थं समुदायेनापि रमणमाह प्रोत्फुल्लेति सप्तभिः ।

SRI SUBODHINI: In such a prosperous and joyful place, our Lord Sri Krishna, the One and only “beloved” of these 16,000 wives began to enact His divine Leelas. Due to this, their “LOVE” got concentrated and centered into ONE LORD ONLY! The mind, which has 16,000 parts or divisions was now enabled, by our Lord, to get the “bliss and joy” of a 1000 varieties and ways. In this way the number of his wives was also 16,000. But these wives of our Lord were not “ordinary” women. If these were just “ordinary” women, then, there would have been the “violation” of “Dharma” (righteous conduct). That is why, the word “wife” (Patni) has been used here — that all these 16,000 were “wives”, and they were all very chaste and “Dharma” was their guarding principle.

If our Lord was enacting His divine Leelas for the sake of fulfilling their “desires” and not of His own, then, through this action, the “desires” of the women can never get totally fulfilled! As one husband, cannot fulfill the desires of 16,000 wives! Usually, the “desires” of women are “eight times” greater than men! But this doubt is removed, in this verse, by telling that our Lord also took 16,000 divine forms and our Lord, in this

way, enacted His divine Leelas with each one of them, so that their “desires” are totally fulfilled.

Women have the “blemish” of envy and jealousy in them, in a natural way! With a view to remove this, our Lord caused 16,000 houses also to be provided, so that He does not want any of them to have this “envy”, if He were to live with them in one huge palace! All these houses were full of wealth and prosperity, and our Lord made all of them very happy through His divine Leelas. No one felt envious of the other! Our Lord, in this way, lived in each of His houses and made each of His wife supremely happy! This is the purport.

Our Lord enacted His divine Leela, with each of His wife as an ideal householder in their own houses. Now a reference is made, through the next 7 verses of His enacting the divine Leela in a “group”.

प्रोत्फुल्लोत्पलकह्वारकुमुदाम्भोजरेणुभिः ।

वासितामलतोयेषु कूजद्विजकुलेषु च ॥६॥

VERSE 6 Meaning: “Our Lord enacted His divine Leela of playing water games, in small lakes with crystal clear water having the blossomed Kalhara, Kumuda and lotus flowers, fragrant with the dust of lotus flowers, and where the groups of birds were seen making their sweet sounds.”

श्रीसुबोधिनीः प्रकर्षेण उत्फुल्लाः जलपुष्पजातयः
कह्वारकुमुदाम्भोजजातयः सन्ध्यारात्रिदिनविकासयुक्ताः तासां रेणुभिः
वासितानि यान्यमलतोयानि तद्युक्तेषु भगवान् रेम इति सम्बन्धः। कूजतां
द्विजानां कुलानि यत्र गन्धसम्पत्तिः शब्दसम्पत्तिश्च तत्रोक्ता। स्पर्शरसौ तत्र
सहजौ। रूपं तु सिद्धमेव ॥६॥

SRI SUBODHINI: In these crystal clear waters, there were the water borne flowers of Kalhara, Kumuda

and lotus flowers, in plenty, which respectively blossom during the dusk, night and during the day! The dust of these flowers had made the waters of these small lakes fragrant and crystal clear, and our Lord began to enact his divine Leelas of “water games” here! Groups of birds were also seen singing. In this way “fragrance” has been described, as the joy of “touch” (Sparsa) “Rasa” (bliss) and “Roopa” (form) were also naturally present. (Arising out of the presence of our Lord with His wives.)

विजहार विगाह्याम्भो हृदिनीषु महोदयः ।

कुचकुङ्कुमलिप्ताङ्गः परिरब्धश्च योषिताम् ॥७॥

VERSE 7 Meaning: “When our Lord Sri Krishna began to play His divine Leela of water games after entering into these lakes, the Kumkum Kesar (saffron) of the bosom of His wives, got spread all over His sacred body, through their embracing Him.”

श्रीसुबोधिनीः तत्र अम्भो विगाह्य विजहार जलक्रीडां कृतवान्। ननु जलक्रीडायाः क्वोपयोग इति चेत् तत्राह महोदय इति। महानभ्युदयो यस्य। तेनैवं कर्तव्यमित्यर्थः। तत्रापि शोभामाह कुचकुङ्कुमैरालिप्ताङ्ग इति दूरीकरणार्थं वा जलावगाहनम्। तत्रत्यरसस्य स्वरूपमाह योषितां परिरब्ध इति। योषितां सम्बन्धी ताभिश्च परिरब्ध इत्यर्थः ॥७॥

तदा प्राकारादबहिः स्थितै रसोत्पादनार्थं गानस्तोत्रादिकं कर्तव्यं तदपि कृतवानित्याह उपगीयमानो गन्धर्वैरिति।

SRI SUBODHINI: Our Lord entered into this water and began to enact His divine Leela of “water games”. What is the use of this sort of Leela? Answering this, it is said, that “during this “play” the greatness and glory of our Lord gets exhibited” (MAHODAYAHA). Now a description of the “brilliant beauty” of this place is being

given. These wives of our Lord embraced Him and through this, the Kumkum-kesar applied on their bosom got spread over the sacred body of our Lord! With a view to remove this, our Lord took a dip in this lake. The bliss, which got originated through this divine Leela is being described through the words "the Lord was embraced by these wives" i.e. our Lord now became the beloved of these wives, and the "bliss" arising out of our Lord's "Leela" is being manifested outside!

At this time, for the sake of originating "bliss" for those, who were situated outside the palaces, it is necessary to do singing of songs and "praises". This is being described through the next verse.

उपगीयमानो गन्धर्वैर्मृदङ्गपणवानकान् ।

वादयद्भिर्मुदा वीणाः सूतमागधबन्दिभिः ॥८॥

VERSE 8 Meaning: "The celestial Gandharvas were seen, playing Mridangam, Panava, Aanakam and Veena out of love (for our Lord). So also Sootas, Maagadhaas and court singers were singing the "praise" of Lord's "fame" (Yash)."

श्रीसुबोधिनीः उपगानं तन्नामगीतानां गानम् वाद्यमप्याह
मृदङ्गपणवानकान् वीणाश्च वादयद्भिरिति। अन्येषामपि प्रशंसामाह
सूतमागधबन्दिभिरिति ॥८॥

एवं बहिरुद्दीपनादिकमुक्त्वा स्त्रीणां स्वैरलीलामाह सिच्यमानोऽच्युतस्ता-
भिरिति।

SRI SUBODHINI: The singing of the holy names of our Lord began to take place and musical instruments, such as Mridangam, Panava, Aanakam and Veena were played. Apart from the celestial Gandhavras, the Sootas, the Magadaas and the royal court singers also sang "praises" of our Lord. In this way, after describing

the factors of “outside” nature, through the following verse, the “Leelas” enacted by the wives of our Lord, in a free and independent manner, are being described.

सिच्यमानोऽच्युतस्ताभिर्हसन्तीभिः स्म रेचकैः ।

प्रतिसिञ्चन्विचिक्रीडे यक्षीभिर्यक्षराडिव ॥९॥

VERSE 9 Meaning: “These wives of our Lord, smilingly, drenched our Lord through water-pistons, and our Lord also reciprocated in the same way, by drenching them! The whole scene, at this time was seen as very brilliant and magnificent, like the scene when Lord Kubera enacted these games with the group of Yakshinis.”

श्रीसुबोधिनीः अच्युतत्वात् बह्वीभिरपि न भगवतः कामस्य कापि हानिः। रेचकैः चर्मवशनिर्मितैः, स्वभावतोऽपि हास्यं जयाद्वा। उभयथापि तासां परमसन्तोष उक्तः। अत्यन्तं स्पष्टः कामः ईश्वरस्य निरूपयितुं अनुचितमिति स्मेत्याह। ताः प्रतिसिञ्चन् विशेषेण चिक्रीडे। यक्षाः कामरसकलहे निपुणाः। तथा प्रकृते स्त्रीणां भगवतश्चेति एकदेशप्रसिद्धिः माहात्म्यं सूचयतीति अयुक्तोऽपि कुबेरयक्षिणीनां दृष्टान्तभावो निरूप्यते। यथा समुद्र इव गाम्भीर्यं धैर्येण हिमवानिव इति वाक्यानि ॥९॥

ततस्तासां रसाभिनिवेशेन विसमृतदेहानं कामलीलामाह ताः क्लिन्नवस्त्रेति।

SRI SUBODHINI: The wives were many. Did our Lord feel any decline in Him? This doubt is removed by the holy name of “Achyuta” used in this verse. **OUR LORD HAS NO DECLINE OF POWER AT ANY TIME.** They were all seen drenching each other with water-pistons made out of leather or bamboo shoots, and laughing merrily! They were also laughing at the fact, that they were able to drench our Lord more efficiently, than He could drench them! In this way, they were seen “supremely joyful”. The “love” of our Lord of the Universe (Ishwara) can never be appropriately

described (as it should never be correlated to ordinary human "desire"). It is said, that our Lord also drenched these ladies with water-pistons! In this special way, they began to play!

The "Yakshaas" are adept in the art of "desire". Although it is not appropriate to give the example of Lord Kubera here, only the purport of this should be taken by us! e.g. like it is usually said, that a person has a remarkable "stature" (Gambheeram) like that of the "ocean", courage like the "Himaalayaas" — all these are just examples only! Our Lord's stature and courage (glory) are not comparable at all.

Later, these wives of our Lord, having entered into the divine bliss given by our Lord, forgot about their "bodies", and began to participate in the divine Leelas enacted by our Lord — as per the following verse.

ताः क्लिन्नवस्त्रविवृतोरुकुचप्रदेशाः

सिञ्चन्त्य उद्धृतबृहत्कबरप्रसूनाः ।

कान्तं स्म रेचकजिहीरषयोपगुह्य

जातस्मरोत्सवलसद्वदना विरेजुः ॥१०॥

VERSE 10 Meaning: "Their dresses got drenched with water; hence their bosoms and waists were seen clearly! They were, therefore, eager to escape the water being poured over them, through the water-pistons and due to this, they embraced our Lord. On the rise of desires in them, with faces like those of fully blossomed lotus flowers, flowers were seen falling from their hairdos! Such wives of our Lord were seen brilliant, while they were trying to drench our Lord with water."

श्रीसुबोधिनीः क्लिन्नवस्त्रेण कृत्वा विवृता उद्घाटिताः।

उरुकुचप्रकृष्टदेशा यासां तादृशोऽपि सिञ्चन्त्यः। उद्धृतानि बृहत्कबरेभ्यः प्रसूनानि यासाम्। यथा ताः प्रसूनार्थं भगवत्समीपमायान्ति तथा भगवान्। विवृतावयवा अपि सेचन एव आसक्ता जाताः तदा केशपाशेभ्यः पुष्पाणि गृहीतवानित्यर्थः। अनेन रेचकान्यपि गृहीतवानिति लक्ष्यते। ततो भगवानुच्चहस्तः पुष्परेचकानि गृहीत्वा यदा स्थितः तदा रेचकजिहीर्षया कान्तमुपगुह्य मध्ये जातस्मरेण य उत्सव आसीत्परमानन्दस्तेन लसद्ब्रदनाः सत्यः मध्ये नीलमणेः परितः पद्मरागाणीव विरेजुः ॥१०॥

एवं तासां सुखार्थमतिक्रमेऽपि तासां सौन्दर्यमिव भगवतोऽपि सुखमेव जातमित्याह कृष्णस्त्विति।

SRI SUBODHINI: Due to the drenched wet clothes, their bodies were being seen clearly. Even then, without any bashfulness, these wives of our Lord rained water, through their water-pistons, on our Lord, and were eager to become “victorious” over Him, in this “game”! Whenever they came near to our Lord, raining water over Him, fully immersed in this activity, in the same way, our Lord also drenched them with water with His water-pistons, and at this time, He took away the flowers from their hairdo! He took away their water-pistons also! When our Lord lifted His hand to take away the flowers, He stood there to take away the water-pistons also! At this time, these wives embraced our Lord, and our Lord, in turn, blessed them with the “highest bliss” of His divine nature. Due to this, their “faces” began to shine like the dust of the lotus flowers surrounding a big blue precious gem!

In this way, these wives, with a view to attain their “bliss” had embraced our Lord, the Lord also attained “bliss”, through their actions - as explained through the next verse.

कृष्णस्तु तत्स्तनविषज्जितकुङ्कुमस्रक्

क्रीडाऽभिषङ्गधृतकुन्तलवृन्दबन्धः ।

सिञ्चन्मुहुर्युवतिभिः प्रतिषिच्यमानो

रेमे करेणुभिरिवेभपतिः परीतः ॥११॥

VERSE 11 Meaning: "Our Lord's garland was now seen fully spread with the Kumkum – saffron of the bosom of His wives; due to attachment to these "games", the hairdo of His wives were fully disturbed; our Lord was now seen raining water on all His wives with a view to drench them! In the same way, His wives also drenched the Lord with water. Like a bull-elephant plays his water games along with the she-elephant, surrounding him, on all the four sides, in the same way, our Lord also played these "water games" with all His wives!"

श्रीसुबोधिनीः तासां स्तनेषु विषज्जितं यत् कुङ्कुमं तद्युक्ता स्रक् माला यस्य, तादृशो जातः। ततः क्रीडायां योऽभिषङ्गः आसक्तिस्तेत धृता मुक्ताः कुन्तलवृन्दानां वैन्धाः यस्य, नानाविधो बन्धः कौतुकार्थं वृत् इति प्रतिभाति। यथातासामवयवप्राकट्यं तथा भगवतोऽपि कुङ्कुमसम्बन्धः केशपाशविमोक्तश्च। एवं तुल्यतया स्वयं सिञ्चन्, अविचारार्थं तादृशदाशायुक्ताभिः परिषिच्यमानः रेमे। अमर्यादया रमणं प्रतिपादयन् गोपीष्विव दृष्टन्तमाह करेणुभिरिवेभपतिरिति। करिणीभिर्वेष्टितो यथा गजेन्द्रो भवति ॥११॥

एवं समुदायवर्णनमुक्त्वा एतस्या लीलायाः षड्गुणवत्त्वं प्रतिपाद्य तत्रोपजीविनां दानेन तदुपसंहरति नटानां नर्तकीनां चेति।

SRI SUBODHINI: The saffron (Kumkum) paste from the bosom of His wives had spread over the garland worn by our Lord. Our Lord was thus seen immersed in this "game". The hairdo of His wives were seen having got opened up. It appears as though that our Lord had done all these with a view to make merry and

to enjoy Himself! In this way, our Lord was exposed to the saffron paste from His wives, due to their embracing Him, while playing these games. Our Lord also rained water in the same way on these wives, who had broken all the “order” (Maryada) and their sense of “bashfulness”! In this way, our Lord enacted His divine Leela of playing the water-games!

This Leela was done breaking the ordinary rules (Maryada). Citing the examples of our Lord’s “Leelas” enacted with the Gopis in Brindavan, the same example which was given to describe this “Leela”, at Brindavan is also given here — i.e. like the bull-elephant plays the water-games along with the she-elephants! In the same way, our Lord also enacted His divine Leela here.

In this way, after explaining their “water games”, as consisting of 6 qualities (Gunas), our Lord gave various articles in charity to those, who were dependent on Him, through the next verse, through which, the description of this particular Leela is also concluded.

नटानां नर्तकीनां च गीतवाद्योपजीविनाम् ।

क्रीडालङ्कारवासांसि कृष्णोऽदात्तस्य च स्त्रियः ॥१२॥

VERSE 12 Meaning: “Dancers, dancing girls and those who lived through singing music and playing various musical instruments were gifted with the clothes and ornaments connected with their ‘games’ by our Lord Sri Krishna and His wives.”

श्रीसुबोधिनी: गीततालानुसारेण ये नृत्यन्ति ते नटाः, केवलनृत्येन रसाभिनयकर्त्र्यः नर्तक्यः। नटा एव स्त्रीपुरुषा वा, चकारात्तत्सम्बन्धिभ्योऽपि भगवान् दत्तवान्। गीतवाद्योपजीविनोऽप्ये। क्रीडासाधनानि अलङ्कारा वासांसि च। क्रीडार्थमेव वा योऽलङ्कारः तदर्थं च यानि वासांसि तानि कामशास्त्रे

निरूपितानि तानि सर्वाणि कालान्तरोपभोगार्थं न स्थापितानि किन्तु बन्धिभ्यः
अदात् भगवान् दत्तवान्। तथा तन्दियोप्यदुः। ॥१२॥

एवं साधारणासाधारणलीला निरूपिताः एतन्निरूपणस्य लौकिक-
फलव्यावृत्त्यर्थं फलान्तरमाह कृष्णस्यैवं विहरत इति।

SRI SUBODHINI: Those who dance along with music and rhythm were there along with those “actresses”, who were portraying “Rasa” (bliss — relish — attitudes) through “acting” while dancing! Both male and female! The word “Cha” (and) denotes, that our Lord gave the gifts to the relatives of these actors and dances also. It is said here, that there were many who lived there, through singing and playing various musical instruments. What did the Lord give? The various dresses, ornaments useful for the playing of “games”! All these are described, in detail, in the science of “desire” (Kaama). Our Lord did not keep these, for being used for a second time. Every ornament and dress needed for their “play” were totally given away by our Lord and His wives.

In this way, both the “ordinary” and the “extraordinary” Leelas of our Lord have been described. The results of these “Leelas” of our Lord are not “worldly” at all. With a view to explain this, Sri Sukadeva is telling through the next verse, that the result of hearing about these Leelas is indeed “supernatural” (Aloukik) — as per the next verse.

कृष्णस्यैवं विहरतो गत्यालापेक्षितस्मितैः ।

नर्मकेलिपरिष्वङ्गैः स्त्रीणां किल हृता धियः ॥१३॥

VERSE 13 Meaning: “In this way, our Lord Sri Krishna enacting His divine Leelas captivated the inner

mind of His wives, through His speech, gait, looks and soft sweet smiles, sweet words, delectable humorous words and His embracing them."

श्रीसुबोधिनी: एवं सामान्यविशेषप्रकारेण विशेषेण चित्तं हरतो विहारं कुर्वतः। चतुर्विधैर्भावैः स्त्रीणामन्तःकरणचतुष्टयं हतमित्याह। आदौ गतिः सम्मुखमागमनम् तत आलाप, ततो जाते वाग्बन्धे कामकलाभिरीक्षणम्, ततो भावप्रकाशकानि स्मितानि, ततः कायिकादिविलासाः, ततः नर्म परिहासोक्ति, केलिः क्रीडा मानसी, परिष्वङ्गा द्वादशविधालिङ्गनानि अष्टविधानि वा। एवं सर्वप्रकारैः स्त्रीणां धियः अन्तःकरणानि हतानि। किलेति प्रसिद्धिः पूर्ववत्। एतानि प्रपञ्चविस्मृतौ साधनान्येव जातानि न तु प्रपञ्चे भावसाधकानीत्यर्थः ॥१३॥

अस्मिन्नर्थे प्रमाणत्वेन तासां वाक्यानि निरूपयितमाह ऊचुर्मुकुन्दैकधिय इति।

SRI SUBODHINI: In this way, our Lord enacted His "ordinary" and "special" Leelas, captivated and enchanted the "inner minds" of His wives, in 4 types of attitudes or "Bhāvas" (detailed below).

Firstly, He came before them. Later through the "words", He made them feel one with Himself. He, then saw them through intense "loving" eyes! He then smiled at them, very softly, with a view to express His motiveless love for them. Later, He made them happy through innocent laughter and words. This indicates His "mental" play with them. Later He embraced all of them either in the 8 or 12 ways. In all these ways, our Lord Sri Krishna captivated and enraptured all of them. The word "Kila" (yes, indeed) indicates, that all this is well known and famous like before. ALL THESE "PLAY AND GAMES" MADE THEM FORGET THIS UNIVERSE AND MADE THEM ATTAIN TOTAL DEVO-

TION AND LOVE FOR OUR LORD. Our Shri Mahaprabhuji specifically mentions here that "all these plays/games were not instrumental for the sake of worldly attitudes and attachments."

What is the proof for this statement made by our Sri Mahaprabhuji? **THE WORDS OF OUR LORD'S WIVES ARE THE "PROOF AND EVIDENCE" (PRAMANA) FOR THIS.** This is being told through the next verse.

ऊचुर्मुकुन्दैकधियो गिर उन्मत्तवज्जडम् ।

चिन्तयन्त्योऽरविन्दाक्षं तानि मे गदतः शृणु ॥१४॥

VERSE 14 Meaning: "These wives of our Lord, who had their intellect fully surrendered to our Lord MUKUNDA, now always meditated and remembered our lotus-eyed Sri Krishna only. They now spoke words as though they are fully intoxicated or have become gross (Jada — lifeless). I am going to tell you their "words". Please listen to these."

श्रीसुबोधिनीः प्रपञ्चं विस्मृत्य काममपि विस्मृत्य मुकुन्दे मोक्षदातर्येव एका धीर्यासां, तादृश्यो भूत्वा गिर ऊचुः यथा स्वहृदयख्यापिकाः। तर्हि ब्रह्मविदामिव तासां वाक्यानि भवन्तीत्याशङ्क्याह उन्मत्तवदिति। असंबद्धानि वाक्यानि। उन्मत्तो गन्धर्वगृहीतः तथा भगवद्गृहीताः। न तु लौकिकाः स्वस्थाः तत्रापि जड यथा भवति। अचेतनादिषु चेतनधर्मोपात्। ननु केवलप्रपञ्चविस्मृतिः जगति जडवन्निन्दाहेतुरल आह चिन्तयन्त्योऽरविन्दाक्षमिति। अनेन पूर्णो हेतुः सिद्ध इत्युक्तं भवति। तानि निरोधार्य गदतः कथयतो मे मत्तः शृणु। कदाचित्प्राकृतत्वशङ्का स्यात् तदर्थं सर्वथा श्रोतव्यमित्यर्थः ॥१४॥

ता गिर आह दर्शभिः कुरीति।

SRI SUBODHINI: These wives of our Lord, due to the conferment of the "bliss" by our Lord, forgot

totally this Universe and all their “desires”, now they established their “intellect” in our Lord Sri Mukunda, who is the “giver of liberation” (MOKSHADAATA). They began to speak about their “attitude or Bhāva” of their hearts. Will it be that, like those of the knowers of “Brahman”, their words also will be truthful? This is answered through the words “intoxicated” i.e. the words of these ladies are “unrelated – broken”! Like an intoxicated person gets the ingress of the Gandharva (a celestial being), in the same way, these wives of our Lord also became, “fully ingressed” with our Lord Sri Krishna. Hence, these ladies were not “worldly” at all. Even among these, these wives had become like “inanimate and gross” beings (Jada). The reason for this is the “imposition of consciousness” (Chaitanya) on “inanimate” persons (Achetan) and due to this, these “words” were like those of “inanimate” objects. THE FORGETTING OF THIS UNIVERSE IS A QUALITY OF A GROSS OBJECT! Hence, due to this “forgetting” of the Universe, a person usually gets condemnation and criticism. The doubt on this is removed by telling, that not only these wives of our Lord forgot totally about this Universe, but along with this, they constantly remembered and meditated on our lotus eyed Lord Sri Krishna also! Hence, it is proved, that all their “desires” were totally fulfilled. Shri Sukadeva said, “Through this Leela (story) a person attains “Nirodha” (pure and total Bhakthi to our Lord). That is why, I am telling you all this. Hence please listen about this from me. You may get a doubt, perhaps, that these “words” were “natural” (unsophisticated). I want to remove this doubt from your mind for this sake only, “this should be listened to always”, as this is “supernatural”!

Through the next 10 verses, the wives of our Lord speak their "words".

महिष्य ऊचुः -

कुररि विलपसि त्वं वीतनिद्रा न शेषे

स्वपिति जगति रात्र्यामीश्वरोऽगुप्तबोधः ।

वयमिव सखि कच्चिद्गाढनिर्भिन्नचेता

नलिननयनहासोदारलीलेक्षणेन ॥१५॥

VERSE 15 Meaning: "The queens said, "Oh Kurari bird! Why are you not sleeping at all? You are only crying over your sorrow! Through which, our Lord's "Jnana" does not disappear at all. He, in fact, is sleeping during the night, in this Universe! Through your wailing you are putting obstructions to His sleep! Oh friend! Has your inner mind also been injured, like our own, through the generous smile and loving looks of our lotus eyed Lord?"

कुररि चक्रवाकोऽब्धिश्चन्द्रमा मलयानिलः ।

मेघकोकिलकेल्यद्रितन्नद्यो हंस एव च॥

दशधा भगवत्त्नेहैरुक्ताः स्त्रीभिः स्वभावतः ।

मनसैव तिरोधानमुक्त्यैवोक्तं न पूर्ववत् ॥

वाचिकेऽपि तिरोधानं वाक्यैरेव निरूपितम् ।

विद्यमानेऽतिसम्भोगसौख्यदेऽपि विशेषतः ॥

तत्सङ्गलालसाः प्रोक्ता दृढासक्तिप्रसिद्धये ।

आसक्तिर्गृहकार्यादिनिद्रादिविनिवृत्तये ॥

स्वधर्मान् स्वप्रियं चापि कल्पयित्वाखिलेषु हि ।

बहिस्तत्त्वं निरीक्ष्यैवं प्रलपन्त्यस्तथा जगुः ॥

KĀRIKAS 1 to 5 Meaning: (1) The Kurari bird (morning bird). (2) The Chakravaaha bird. (3) The ocean.

(4) The moon. (5) The wind from the Malaya mountain. (6) The clouds. (7) The cuckoo. (8) The place of the mountain where "games" are played. (9) The rivers in the mountain and (10) the swan. These wives of our Lord have described there 10 items/objects with a view to show that THE SPIRITUAL PRACTICE OF DEVOTION TO OUR LORD IN THE INNER MINDS OF HIS DEVOTEES CONSISTS OF 9 TYPES WITH "QUALITIES" (SAGUNA) AND THE 10TH TYPE IS "NIRGUNA" (BEYOND THE QUALITIES). It is explained further, through these words, that, in this particular "Leela", our Lord had not "disappeared" Himself, like before (with the Gopis), but He had got "disappeared" from their "minds".

Through these "words" only, the "disappearance through the words" also has been told. Of course, in reality, at the physical level, these wives were enjoying the divine bliss of our Lord, by having His presence with them! Even then, these wives are expressing their intense desire to enjoy the "union" with our Lord, and the reason for this is their "intense attachment" to our Lord; this is what is indicated.

What is the real purport then? These wives were not attached to anything else, other than in our Lord e.g. household work, sleep etc. They wanted to avoid these type of attachments (to other things), and arising out of their "separation" from our Lord, they express the qualities of their "internal sorrow and suffering" (like wailing etc.). They now imagine their "sorrow", and thinking all the "objects" of our Lord and also, seeing the "wailing" outside (of the birds), they also began to "wail" to express their sorrow, arising out of the

“mental disappearance” of our Lord, by singing such words.”

श्रीसुबोधिनीः प्रथमं स्वाभिलषितलीलानन्तरं भगवति शयनलीलायामारब्धायां बहिः स्वाभाविकं कुररीविलापं श्रुत्वा राजसराजसभावापन्नाः महिष्यः कुररीविलापेन भगवत्प्रबोधमाशङ्कमानाः स्वकामलीलां परित्यज्य भगवति परमस्नेहेन निद्राभङ्गो मा भवत्विति कुररीनिवारणार्थं प्रवृत्ता दुःखितां कुररीं दृष्ट्वा आश्वासनार्थं सम्बोधनं कुर्वन्त्य ऊचुः हे कुररीति। भगवद्व्यतिरिक्तं सर्वं जगत् स्त्रीरूपमेवेति ताः पश्यन्ति। अत एव सर्वासां भगवानेवैकः पतिरिति। अतो या काचिददुःखं प्राप्नोति तत्र भगवद्विरह एव हेतुः। अन्यददुःखं भगवतैव दूरीक्रियत इति। अत इयमपि स्त्री भगवद्विरहाकुला भगवता सम्भोगर्थमानीय कटाक्षविशिखैर्हता। अतो विलापं करोतीति निश्चित्य तां प्रत्याहुः हे कुररि अस्माभिर्ज्ञातं त्वं कोलाहलं करोषि तदयुक्तमिति निवारयितुमागताः, त्वं किं विलपसि हा कष्टमित्यर्थः। विलापो निवारयितुं न शक्यते। कारणदुःखस्य सञ्जन्यमानत्वाद् वेदनावदिति भावः। निद्राभावशयनाभावौ स्वतुल्यतया अनुवदन्ति। त्वं किं वीतनिद्रा नापि शयनमपि करोषि। निद्राभावेऽपि काश्चित् पतित्वा तिष्ठन्ति तदपि तव नास्तीत्यर्थः ॥

SRI SUBODHINI: When our Lord enacted His divine Leala of “sleep”, after enacting His “Leelas” with His wives, then, these wives of our Lord, the queens with the Rajasik attitude got the view, that our Lord’s sleep will be disturbed through this “wailing”. These queens had very intense “love” for our Lord, through which, they were all desirous, that our Lord should sleep well. If the Lord were to wake up now abruptly, then the Lord would, out of His compassion for them, confer His divine bliss on them! But these queens gave up their own desires for “bliss” by desiring only for the “happiness” of our Lord. THIS INDEED IS THE SIGN AND NATURE OF TRUE LOVE! HERE, THE DEVO-

TEE DOES NOT SEEK HIS OWN HAPPINESS, BUT IS ALWAYS ANXIOUS, THAT THE LORD IS MADE HAPPY AT ALL TIMES!

With this desire in their mind, they stopped the Kurari bird from "wailing". They also realized, after seeing the "sorrow" of this bird, that they should "comfort" the bird and began to speak. "Oh Kurari bird!" These queens had realized that THIS ENTIRE UNIVERSE CONSISTED OF "FEMALES" ONLY, AND OUR LORD IS THE ONLY "MALE" IN THE ENTIRE UNIVERSE! In this way, they had the firm realization, that OUR LORD WAS THE "HUSBAND" OF EVERYONE ELSE, IN THE SAME WAY, AS HE WAS THEIR "HUSBAND" (PATI)! I.E. OUR LORD IS THE ONE AND ONLY "HUSBAND", AND MASTER OF EVERYONE! – AS THERE IS NO "PURUSHA" (MALE) APART FROM HIM.

Thus, whosoever attains "sorrow" in this Universe, has attained this "sorrow" only due to their "separation" from our Lord! All other "sorrows" (except that caused by His separation) are indeed removed by our Lord only! Now the queens thought, "this Kurari bird also is a female, and is very unhappy and anxious due to her "separation" from our Lord. Our Lord had brought this bird also, with a view to confer His divine bliss and has "injured" her, with the "arrows" of His divine "looks"! That is why, this "bird" is "wailing", unable to suffer our Lord's "separation"! Having determined like this, these queens began to comfort her! "Oh Kurari bird! We have realized, that you are wailing due to your sorrow! This is not appropriate for you! Do not wail! We have come to stop you from wailing! Why are you wailing like this? This is indeed a matter of great sorrow, that this

sort of "wailing" can never be removed! — as the cause for this wailing is sorrow, which always rises like the unending pain! Hence, this pain of sorrow will continue to rise at all times, and never can it be completely removed! This is the purport." Like, we, the queens are not getting sleep and we are fully awake, you too, because you are unable to get sleep, are awake now! At least, the ladies who do not get sleep, do lay down on the cot or on the ground. But you do not even lay down at all!

यदा देहेऽतिचिन्ता स्यात् धातुवैषम्यमेव वा ।

भयादिना विशेषेण तदा निद्रा न जायते ॥

KĀRIKA 6 Meaning: "When an intense anxiety takes possession of a person, then the three elements of the body (bile, phlegm and wind) get disturbed (becoming unbalanced — more or less) and one's sleep is disturbed, due to fear and other special disturbances."

श्रीसुबोधिनी: भगवान् दुराराध्यः कथं वश्यो भविष्यतीति महती चिन्ता ॥

SRI SUBODHINI: Our Lord is unattainable! (Very difficult to be worshipped.) How can He ever come under the control of anyone? This is the "highest anxiety". Due to this anxiety, there is no sleep at all!

यदाङ्गेषु समस्तेषु तापोऽनिर्वृत्तिरेव वा ।

तदैकत्र जनः स्थातुं न शक्नोति कथञ्चन ॥

KĀRIKA 7 Meaning: "When the entire bodily parts are affected by pain or there is great sorrow in one's mind, (i.e. there is no "peace" in the mind) then a human being, becomes incapable of staying at a particular place steadily."

श्रीसुबोधिनी: तापश्च विरहात्। एतावपि स्वधर्मो तर्हि अस्मददुःखं

भगवते निवेदयन्त्विति चेत् तत्राहुः स्वपितीति। अयं च स्वापः विहितकाले, तस्मादावश्यकत्वात् निषेद्धं शक्यः। तदाह रात्र्यामिति। ननु भगवान् गतनिद्रः परब्रह्मरूपः कथं निद्रां प्राप्नोतीति चेत् तत्राहः जगतीति। सर्वत्र जगति भगवानेव शेते। नह्यन्यो निद्रासुखभोक्ता भवति। सर्वेषां प्राणिनां सुखार्थं वा। जगति जगन्निमित्तं निद्रां विस्तारयतीत्यर्थः। तर्हि तन्निद्रया लोकार्थं स्वीकृतया स्वात्मापि मुह्येदत आह अगुप्तबोध इति। निद्रायामपि न गुप्तो बोधो यस्य। तर्हि कथं न ज्ञायत इत्याशङ्कयामाहुः ईश्वर इति। ईश्वरो लीलयापि सुप्तो बोधयितुमशक्यः तस्मादस्माभिः सहेष्टगोष्ठ्या दुःखं दूरीकुर्वित्याहुः वयमिवेति। हे सखि तुल्यव्यसने। कच्चिदिति कोमलप्रश्ने। गाढनिर्भिन्नचेता इति दुखानुसारेण हेतुं महान्तं कल्पयन्ति। पीडा कामकृतैवेति। कामः पुष्पायुध इति भगवन्नेत्रमपि नलिनरूपमुच्यते। नन्वविकसितं पुष्पं किं करिष्यतीत्याशङ्क्याह नलिनसदृशे नयने यो हाससहित इति। ननु हृदये वेधव्यतिरेकेण पीडा न भवतीत्याशङ्क्याह ईक्षणेनेति। ईक्षणं तीक्ष्णबाणस्थानीयम्। ननु तथापि दयया न मारयिष्यतीति चेत् तत्राह उदारेति। उत् ऊर्ध्वं आरा यस्य, उद्रता वा दाराः अतः स्वयं पीडितः अन्यानपि पीडयिष्यति। किञ्च लीलायुक्तं निरीक्षणम्। क्रीडायामासक्तो न कस्यापि सुखं विचारयति। अतस्तेन गाढं यथा भवति तथा निर्भिन्नम्॥

SRI SUBODHINI: Sorrow arises out of "separation". "Both sleep and the lack of sleep are our "qualities". Please tell about this sorrow to our Lord!" If the Kurari bird were to answer back like this, these queens, even in the first instance, tell the bird that "our Lord is sleeping". If they are told that, our Lord, being the "Para Brahman" (the highest truth, as the Lord of the Universe), usually does not "sleep", on this, it is answered, that this "sleeping" is required when He lies down and hence, "we should not deny Him His sleep."

Here the word "nights" has been used i.e. one should certainly sleep during the "nights". Through the use of the word "in the Universe" (Jagati), it has been

told, that our Lord only sleeps in this entire Universe, at all places and no one else, other than our Lord is the real "enjoyer" of the happiness of good sleep! (AS THE LORD ONLY EXISTS IN THIS UNIVERSE AFTER HAVING BECOME THE "ALL"). In other words, our Lord is sleeping only, with a view to confer the highest bliss and happiness to each and every Being in this Universe i.e. for the sake of this Universe only, He envelops this Universe, with His sleep!

This "sleep" is accepted by our Lord, for the sake of the "happiness" of the people! Will this "sleep" infatuate the Lord Himself? Answering this, the queens say, that, "NOT AT ALL! AS OUR LORD'S "JNANA" NEVER GETS DISAPPEARED! EVEN IN HIS "SLEEP", HIS "JNANA" REMAINS, AS IT IS!

If they are asked again as to "why you are not conveying my sorrow to the Lord? They say, answering this that, "OUR LORD IS "ISHWARAHA" – the Lord of the Universe. When the Lord of the Universe is "sleeping", enacting this as a "Leela", then also "we will not be able to say anything to Him. Hence, YOU ALSO PARTICIPATE WITH US IN SINGING AND TELLING ABOUT THE LOVING STORIES AND LEELAS OF OUR LORD AND END YOUR "SORROW"! Hence they say, "Like us ("Vayamiva"), like we all have got together and are destroying our "sorrow" by mutually singing and telling about the loving Leelas and stories of our Lord, you also do the same". "Oh friend!" – this addressal has been done to indicate "like the "sorrow" which we are undergoing, the same is your state also! Hence, we both have equal status with sorrow, and due to this we are "friends" of each other!"

The word “Kaschit” (is it?) has been made in a “questioning” way — albeit in a very tender way! The words “intensely injured mind” have been used to indicate the “big cause” behind this sorrow! — as sorrow happens only, due to the attachment with love to our Lord and due to His separation!

The weapon of “desire” is flowers. Our Lord’s lotus like eyes are also like the “flowers”. Now a doubt arises. When the Lord’s eyes are shut, it is construed, that the “flowers are not yet fully blossomed”. Then how come these flowers, which have not yet “opened up” hurt anyone? Answering this, it is said, that our Lord’s lotus like eyes are filled up with “laughter”, and due to this, it is always “open”!

Till the “heart” is affected, a person does not feel the “pain”. On this it is said, in this verse, “through His looks” (Ikshanena) “The Lord has cut and injured our hearts with His looks”. Oh Lord! your “looks” are comparable to sharp arrows. Even though, You are like this, your heart is full of love and compassion for us! Hence, You will not kill us out of your compassion? They raise the question and give the answer also by telling, “You, Oh Lord! are generous and noble (Udaara). Your “looks” are full of compassion, whereas it is we, who give pain to you! Your “looks” are full of your “Leelas” — deeply attached to the playing of “games” (Kreedaa). Your looks, Oh Lord! do not give any credence to the happiness of anyone and through this attitude, You have injured us in a very cruel way.”

ज्ञानशक्तिः क्रियाशक्तिर्भक्तियोगस्तथैव च ।

मायावैभवकालौ च सतां हितकरौ तथा ॥

पञ्चैते हरिसम्बद्धा यस्यान्तर्हृदये सदा ।

विराजन्ते स्वभक्तेषु भक्तोऽनिर्वृत उच्यते ॥

KĀRIKAS 8 and 9 Meaning: “The power of knowledge (Jnana), the power of action (Kriya), Bhakthi Yoga (the path of devotion), our Lord’s power of illusion (Māya) which is always eager for the welfare of the noble and saintly persons, and “time” (Kaala) coupled with welfare and prosperity — when these 5 factors are entrenched in the mind and hearts of a devotee, firmly attached and being belonging to our Lord Sri Hari (i.e. all these are fully devoted and consecrated to our Lord), this devotee is spoken of as one, full of “bliss” (Aananda) among all the devotees.”

श्रीसुबोधिनी: एवं तस्या दुःखमनुवादेन अङ्गीकृतम् ॥१५॥

अन्याः पुनः राजससात्त्विक्यः चक्रवाकं पूर्ववन्निवारयितुं प्रवृत्ता आहुः
नेत्रेऽनिमीलयसीति।

SRI SUBODHINI: In this way, their “sorrow” has also been accepted as the same as the queens of our Lord.

Then, the other Rajasa — Satwik queens, who in the same way, had stopped the Kurari bird from “wailing”, now began to put efforts to stop the “Chakravaka bird” also, this is being described through the next verse.

नेत्रेऽनिमीलयसि नक्तमदृष्टबन्धुस्त्वं

रोरवीषि करुणं बत चक्रवाकि ।

दास्यं गता वयमिवोच्युतपादजुष्टां

किं वा स्रजं स्पृहयसे कबरेण वोढुम् ॥१६॥

VERSE 16 Meaning: “Oh Chakravaka bird! Have you opened your eyes, because you have not been able to see your beloved in the night! It is indeed very

sorrowful that, you are wailing and weeping in this way! On hearing your weeping, we have got the rise of compassion in our hearts. Alternatively are you also, like us, being a servant, eager to adore your hairdo with the garland touched by the lotus feet of our Lord?"

श्रीसुबोधिनी: तासामवयवविशेषे खेलनार्थं चक्रवाकौ स्थापिताविति मत्वा तौ द्रष्टुं काचिच्चक्रवाकी समागता। ततस्तां निकटे दृष्ट्वा सापि रोदितीति विचार्य तस्या अपि दुःखं दूरीकर्तुं क्लेशमनुवदन्ति। निद्राभावेऽपि कश्चिन्नेत्रे निर्मल्यं तिष्ठति। त्वं तु तदपि न करोषीति। किमनिमीलयसीति प्रश्नः। नक्तमिति निमीलनस्यैवायं काल इति निरूपितम्। स्वास्थ्ये सति निमीलयति प्राणी। त्वं चादृष्टबन्धुः मम भर्ता क्व वर्तत इति तं द्रष्टुं न निमीलनं करोषि। अत एव त्वं रोरवीषि अत्यन्तं शब्दं करोषि। करुणं यथा भवति तथा। बतेति खेदे। तत्रेदानीं द्वितीयमपि तथैवागतं चक्रवाकमुपलभ्य प्रायेणेयं भक्ता, भर्ता त्वस्या वर्तत एवेति इयं भगवतो दासी भवति। ततो दिनान्तसेवां कृत्वा यथा वयं दास्यो जाताः तथेयमपि सेवाफलं वाञ्छति तच्च फलं प्रसादरूपं, प्रसादश्च स्वचरणसमर्पितमालां चेत्प्रयच्छति तदा भगवान् सेवां स्वीकृतवानिति निश्चित्य तां भक्तिरूपां मालां शिरसि स्थापयित्वा कृतार्थतामापद्यते। इयं च तत्र प्राप्तवती। अतस्तत्कामनया खेदं करोतीत्याहुः वयमिव, अच्युतपादजुष्टां स्रजं कबरेण वोढुमिच्छसि। कबरादयः स्वधर्माः ॥१६॥

राजसतामस्यस्तु समुद्रध्वनिं श्रुत्वा तमपि पूर्ववत्सम्बोधयन्ति भो भो इति।

SRI SUBODHINI: The queens of our Lord had thought that for the purpose of their "games", two Chakravaka (male) birds were kept and a female Chakravaka bird had come to see them! The queens were eager to remove the sorrow of this bird and hence, they describe her sorrow. They say, "when you do not get sleep, at least, you could sit by closing your eyes.

But you do not do even this! Why? The night is reserved for sleeping only. Usually, everyone closes their eyes even if sleep does not come. A person or being, when they are healthy only (or happy) are able to sleep well. We realize that, you are not anxiety-free, as you are searching for your husband. Hence you are sitting with "open" eyes. Due to this only, you are also making a very big sound i.e. weeping! Your "wailing" is such, that any one will get compassion in their hearts. It is indeed very sorrowful.

At this time, another Chakravaka bird came there, and the queens realized that, after all, her husband was here only all the time! Why then, is the female bird weeping continuously? Answering this, the queens say that this female bird is not an "ordinary" one, who is abandoned by her husband, but she is a DEVOTEE OF OUR LORD AND SHE IS A "DAASI" (servant) of our Lord! Like all of us are our Lord's servants, and we are eager to attain the result of our "Seva" (service) done to the Lord, for the entire day, in the same way, this bird also is eager to attain the result of doing "Seva"! She is eager to get an object from our Lord, which would be treated by her as "Prasaad". She is eager to get the garland of our Lord, which has been touched by our Lord's holy feet! Or the garland, which has been offered to the lotus feet of our Lord. She desires, that the Lord should "gift" her, this garland, out of His loving compassion! The bird feels that she will deem that her service has been accepted by the Lord only, when she is given this garland by the Lord Himself! The bird then would adorn her hairdo with this "holy garland" and will feel totally fulfilled. The queens say, "The bird has not yet got this garland. Hence she is sorrowful and

weeping to get this “gift” from the Lord! Do you also are eager, like us, to place the garland worn, touched or offered to our Lord, on your hairdo? We, the ladies usually have to make our hairdo. Do you also want to follow us in this way?”

Through the next verse, the queens of the “Rajasa – Tamasik” nature, on listening to the noise made by the “ocean”, make them also understand, like before.

भो भो सदा निष्टनसे उदन्वन्नलब्धनिद्रोऽधिगतप्रजागरः ।

किंवा मुकुदापहतात्मलाञ्छनः प्राप्तां दशां त्वं च गतो दुरत्ययाम्॥१७॥

VERSE 17 Meaning: “Hey ocean! You are also bereft of any sleep! Why are you awake like this and making noise continuously? Alternately have you also, like us, attained a very sorrowful state? Like our Lord has taken away everything from us (the body, senses, vital air (Praana) and inner mind) has Lord Mukunda taken away everything away from you too?!”

श्रीसुबोधिनीः द्विरुक्तिः श्रवणार्थं, त्वं यत्सदा निष्टनसे। स्तन शब्दे नितरां शब्दं करोषि। तेन ज्ञायते रात्रौ त्वमपि न शेषे। तत्र शयनाभावे हेतुः हे उदन्वन्निति। यस्तु जलवान् भवति स शीतार्तो भवति। अत एव अलब्धनिद्रः न कुतश्चित्तेन निद्रा प्राप्ता प्रत्युत प्रकृष्ट जागर एव प्राप्तः। यत्र हि जलं तिष्ठति तत्र लक्ष्म्याः उत्तमं रमणं न भवतीति इन्द्रश्चेन्द्राणी च नान्तस्तत्र भोगं कुरुतः अतस्तादर्थ्याभावात् प्रजागर एव प्राप्तः, न तु निद्रा तेन प्राप्ता। ननु तथाप्याक्रोशे को हेतुः तत्राहुः किंवा मुकुन्देति। पूर्वं यथा भगवान्स्मद्धृदये शेते, एवं समुद्रेऽपि शेषपर्यङ्के शयानः स्थितः, तत इदानीमत्रावतीर्णस्तिष्ठति तथैवास्मद्धृदयाच्च तिरोहितः। अत एव सर्वस्वे गते आक्रोशो युक्त एव। मुकुन्देन मोक्षदात्रा अपहृतं आत्मन इव लाञ्छनं चिह्नं यस्य। अतो मोक्षोऽपि नास्ति। संसारोऽपि नास्ति। अत उभयभ्रष्टतया अस्माभिर्या दशा प्राप्ता तां दशां त्वमपि गतोऽसि। एवं दुःखमनूद्य ‘न

दुःखं पञ्चभिः सह' इति न्यायेन परिहृतम्। प्रकारान्तरेणापि परिहरन्ति
दुरत्ययामिति। इयं दशा अस्माकमिव तवापि नित्यैव जाता। अतोऽस्याः
प्रतीकाराभावात् दुःखं न कर्तव्यमिति भावः। ॥१७॥

तामसतामस्यस्तु कालं शपन्त्यः रात्रिश्चेदपगच्छति तदास्माकं
दुःखनिवृत्तिरिति निश्चित्य चन्द्रास्तमये प्रातःकालो भवतीति चन्द्रस्य गतौ
दत्तदृष्टयः ज्योतिषां गतिरदृश्येति शनैश्चलति न चलतीति वा निश्चित्य अतिकामेन
अन्धा इव जाताः। सर्वं तमसा व्याप्तं पश्यन्त्य आहुः त्वं यक्ष्मणेति।

SRI SUBODHINI: The addressal of "hey, hey" (Bho Bho) twice is to confirm, that whatever they are now going to tell, should be listened to (able to hear) by the ocean. "You are always roaring with a big noise always. From this, we can realize, that you too are not sleeping in the night. The reason for this keeping "awake" is, that you are of the form of "water", and the person, who is "wet" is always affected by cold and due to this, sleep eludes such a person! He has to remain awake all the time. Moreover, where there is "water", our Lord will not find it proper for Him to enact His divine Leelas with Goddess Laxmi. Hence, inside this "sea", even Lord Indra does not enjoy with His wife Indraani! Due to this, due to the "cause" for sleep being absent, one has to remain awake only! — as one does not get sleep. [NOTES: On the left eye Lord Indra is supposed to be there and on the right eye is His consort (his wife). They are supposed to come together in the night and due to their presence only, one is supposed to get "sleep" every night! As Indra and Indraani do not visit this ocean at all, it does not get "sleep" either! — LEKH.]

Why does this ocean "roar" like this? On this, it is said, that it is due to the fact that the Lord used to

sleep on the Aadishesha serpent in this ocean, and now Lord Mukunda has left that place and has come over to Dwaraka and He is sleeping soundly here! In this way, the Lord has got disappeared from our hearts also! Like our Lord has taken away the body, senses, vital air (Praana) and the inner minds of the queens, in the same way, our Lord, who is the giver of liberation, has taken away, "everything" of the ocean also! Due to this, the ocean has lost its "world and life", and due to the "disappearance" of our Lord Mukunda, even liberation also is not possible. "Like we are all bereft of both of these, you are also in the same sorrowful state like all of us."

In this way, after describing their "sorrow", they began to say that, "when you remain with five persons", then one gets over one's sorrow" — as per this rule — "we have all come together and have tried to overcome our sorrow. You also do like this! They now say another way for the removal of sorrow of the ocean. "This sorrow is not crossable at all and hence, there is no other way to remove this sorrow. Hence, do not give any attention to this sorrow at all, this is the only way."

The queens, who were of the attitude of "Tamāsi Tamāsi", were seen giving "curses" to the factor of "Kaala" (time), by telling, "You have put obstruction in our attaining "bliss" with our Lord!" They were, thus, telling in their own mind, that if the night gets over, then their sorrow also will get ended. Determined like this, they were looking at the "moon" as to when it will set! The moon, they felt, was going away very slowly, as they did not know about the way of the stars! They thought, as though the moon was not moving at all! In this way, thinking like this, in their mind, due to

their intense love for our Lord, they became as if they had gone "blind", and they saw everything as being enveloped by "pitch darkness". This is being described through the next verse.

त्वं यक्ष्मणा बलवताऽसि गृहीत इन्दो

क्षीणस्तमो न निजदीधितिभिः क्षिणोषि ।

कच्चिन्मुकुन्दगदितानि यथा वयं त्वं

विस्मृत्य भोः स्थगितगीरुपलक्ष्यसे नः ॥१८॥

VERSE 18 Meaning: "Oh moon! Have you become declined and weak due to the attack of the famous disease of consumption? Due to this, you are not able to remove the darkness, through your rays? Alternately, we are still under the impression that your "voice" has also become "silent", after forgetting the "secret words" heard by you from our Lord, like our own!" (like we have become silent")

श्रीसुबोधिनी: यक्ष्मा क्षयरोगः, सोऽपि बलवान् दक्षशापात् प्राप्त इति, अत एव तेन गृहीतः अतो न चलसीति युक्तम्। इदं त्वत्पाश्र्वयं यन् न निजदीधितिभिस्तमः क्षिणोषि। अत्रास्मदनुभव एव प्रमाणम्। एवं चन्द्रमसि दोषमनूद्य प्रायेणास्यायं दोषः न स्वाभाविक इति निश्चित्योभयत्र हेतुं कल्पयन्ति कच्चिदिति। मुकुन्दो मोक्षोपदेशार्थं कानिचिद्वाक्यान्युक्तवान् तानि दुर्लभानि मत्वा विस्मृत्य पश्चात्परमचिन्तया स्थगितगीर्जातः। मुखाद्वाक्यमपि न निःसरति। चन्द्रमसो वाक्यमेव गोत्वात्किरणरूपम्, इन्द्रियरूपत्वेन चरणरूपत्वं च। तदभावादुभयमपि तव न जायते। शीघ्रं गमनन्महकारदूरीकरणं च। भो इति सम्बोधनं प्रश्नार्थं अस्माभिरुच्यमानमेवं भवति न वेति। भवतीभिः कथं ज्ञायत इति चेत् तत्राहुः एवं नोऽस्माभिरुपलक्ष्यसे इति ॥१८॥

तामसराजस्यः कामेन पीडिता मलयानिलं शपन्त्य आहुः किं वाचरितमस्माभिरिति।

SRI SUBODHINI: The word 'Yakshma' means the disease of "consumption" (tuberculosis). "This disease has come to you, oh moon! Due to the curse made by Daksha"! Perhaps you are unable to walk, due to this disease! This is indeed appropriate. But it is very surprising, that you are not destroying this "darkness" through your rays! On this, our own experience is the "evidence". In this way, the queens of our Lord, explained the "blemish" of the moon. They however felt, that all these "blemish" were not "natural" to the moon! But they now pin down on the two "blemishes" of the moon viz. (1) The moon is not going away fast. (2) The moon is not removing the darkness through it's rays. Now they are thinking as to the reason and cause for these two "defects" of the moon! "Lord Mukunda had told you so many instructions for the sake of attaining "Moksha" (liberation). You have forgotten all of them, although they are very "rare"! But later, you got remorse on forgetting these instructions of our Lord, and felt great sorrow also. You became very anxious, due to which, you voice has got choked and become "silent"! No word is coming out of your mouth either!"

The word "Go" is used to mean "words" (voice) and also "rays". Hence the "words" of the moon are the "rays", and the "rays" being the "senses" (Indriyas) of the moon, can also be thought of as it's "feet"! "Due to this choking of your words, you are unable to speak out. Your feet also have got stopped (i.e. the rays). Due to all this, you are unable to walk fast, and also not able to remove, through your rays, this darkness". The addressal of "Bho" is made by way of asking a question. "Whatever we are now telling, are they the truth or otherwise?" If the moon were to ask them, as to how

they were aware of this, the queens reply, that we are getting this sort of impression on seeing the way, you are shining!"

The "Tamasik - Rajasi" queens, due to their love for our Lord, through the next verse, are "cursing" the wind from the Malaya mountain.

किं वाचरितमस्माभिर्मलयानिल तेऽप्रियम् ।

गोविन्दागङ्गनिर्भिन्ने हृदीरयसि नः स्मरम् ॥१९॥

VERSE 19 Meaning: "Hey, wind from the Malaya mountain! What wrong have we done to you? Due to which, you are inspiring desire in our hearts, which have got separated from the gracious looks of our Lord Sri Krishna? (i.e. deprived us of our Lord's grace)."

श्रीसुबोधिनी: हे मजलयानिल ते तुभ्यमस्माभिः किं वा अप्रियमाचरितम्। मलयानिलस्य शीतलस्य अप्रियमुष्णत्वापादकं, यदा भगवता सह स्थितं तदा स्वहृदयचन्दनादिभिः त्वमस्माभिरतिशीतलः कृतः एवमुपकारिषु कथं त्वमपकारं करोषि। को वा अपकारः कृत इति चेत् तत्राहुः गोविन्दस्य अपाङ्गेनैव स्मृतेन निर्भिन्ने हृदये स्मरं प्रेरयसि। यथा कश्चित्कोटरे अग्निं प्रयच्छति येन सर्वोऽपि वृक्ष आर्द्रोऽपि दग्धो भवेत्, तथा त्वमस्मान् करोषीत्यर्थः। गोविन्दपदेन गोकुलगतस्य भगवतो लीला स्मृता। अत एव महद्दुःखं जातमिति सूचितम्। अथ यदि सांप्रतं वयं तप्ता इति तव रोषस्तथापि मलयानिलः सर्पादिभिर्ग्रस्तः समायाति। तादृशस्य केनापकारः कर्तव्य इति सूचितम् ॥१९॥

तामससात्त्विक्यस्तु मेघं भगवत्सदृशं दृष्ट्वा चन्द्रव्यवधायको जात इति क्षणं शैत्यं प्राप्ता इव तं स्तुत्वा पश्चात्स्वधर्मारोपेण तमपि दुःखितं कल्पयित्वा तद्दुःखापनोदनं साम्येन कुर्वन्ति मेघ श्रीमन्निति।

SRI SUBODHINI: "Oh, wind from the Malaya mountain! What wrong have we done to you!" The thing, which this mountain does not like, is giving heat to it's

cool breeze. "We have not done this either. But, when we were with our Lord Sri Krishna, we have in fact, made you very cool, through the sandal paste and other cooling substances used by us. In this way, we have rendered help to you. Why do you do wrong things to us then?" If the Malaya wind were to ask a question as to what has it done, as an offence to the queens? To this, the queens reply, "You are inspiring desires in our hearts, which are already hurt without the gracious looks of our Lord Sri Krishna and due to our remembrance of the same! Like putting fire into a hole of a tree! - this will burn up the entire tree, even if the tree is green and wet! "This is the state to which you are leading us to". The queens by referring to our Lord's holy name of "Govinda," now remembered the Leelas of our Lord enacted by Him at Vraja! Through this, these queens realized, that our Lord Sri Krishna has gone away to Gokulam, after disappearing from their hearts! When this thought got originated in them, they all got great "sorrow". This is what is indicated. "We have now all come very much sorrowful (heated up and not cold like before), and this will certainly upset you. But as your wind is blowing after coming into contact or affected with the serpents and other animals/objects situated in the mountain, what "offence" can we afford to do to you? In fact no one can offend you at all." This is indicated.

The queens who were of "Tamasik - Satwiki" nature saw the "clouds" of the same "colour" of our Lord. They also saw that the clouds were hiding the "moon" - through which they felt, for a split second, the joy of coolness! Hence, they began to "praise" the clouds. Later, they "imposed" their own "qualities" on it, thinking about their own sorrow and unhappiness.

They, then negate this sorrow by comparing themselves as "equal" with the sorrow of the clouds. This is being described through the next verse.

मेघ श्रीमन्स्त्वमसि दयितो यादवेन्द्रस्य नूनं
श्रीवत्साङ्कं वयमिव भवान्ध्यायति प्रेमबद्धः ।

अत्युत्कण्ठः शबलहृदयोऽस्मद्विधो बाष्पधाराः

स्मृत्वा स्मृत्वा विसृजसि मुहुर्दुःखदस्तत्प्रसङ्गः ॥२०॥

VERSE 20 Meaning: "Oh, noble and brilliant clouds! You are indeed the beloved of the king of the Yadus (our Lord Sri Krishna). Bound with love, you also, like us, are always remembering our beloved Lord, adorned with the "Srivatsa" symbol. In your heart, there is an intense yearning for our Lord, which has enveloped your entire self! Through this, you are remembering our Lord again and again, and shower copious tears at all times. Due to this, your heart also has become the recipient of "condemnation", as you have not fulfilled all your "worldly" tasks! It is a grave mistake to keep friendship with Him (our Lord), as it always gives only sorrow:!"

श्रीसुबोधिनी: मेघे परमा शोभा विद्युदादिरूपा वर्तत इति श्रीमान् भवति। तादृशं तं सम्भावयन्ति। त्वं भगवतः दयितोऽसि। श्यामत्वा-त्पीतवसनत्वात् प्राणिभ्यो जीवनदातृत्वात्तापहारकत्वाच्चेति। अत एव नूनं दयितः। ननु तर्ह्यहं सुखी युष्मानपि सुखयुक्ताः करिष्यामीत्याशङ्काहुः श्रीवत्साङ्कं वयमिव भवान् ध्यायतीति। तवापि न स्वास्थ्यं, मित्रं हि मित्र भावयति तस्मिन् प्राप्ते दृष्टे वा तस्य सुखम्। इदानीमन्तर्भवान् शेत इति तस्य दर्शनाभावात् केवलं तं ध्यायति। ननु सोऽपि सुखेन शेते। ततो मित्रस्य सुखावस्थां स्मृत्वा सुखी भवेन् नतु कदाचिददुःखं प्राप्नुयादित्याशङ्काहुः श्रीवत्स एव अङ्कः चिह्नं यस्येति। ब्राह्मणस्तस्यातिक्रमं कुर्वन्तीति चिन्तया दुःखमित्यर्थः। यथास्माकं श्रीवत्से लक्ष्मीस्तिष्ठतीति साम्प्रतं तया सह

स्थितोऽस्मान्न गणयतीति दुःखं तस्मादेकस्यैव श्रीवत्सस्य उभयोर्दुःखे निमित्तत्वमिति वयमिवेत्युक्तम्। विस्मरणं क्रियतामित्याशङ्क्याहः प्रेमबद्ध इति। प्रेम्णा अन्तःकरणे बद्धो विस्मर्तुमशक्य इत्यर्थः। नन्वहं सुखी दुःखितधर्मा मयि भवतीभिः के दृष्टा इत्याकांक्षायामाहुः अत्युत्कण्ठ इति। पञ्चविधः क्लेशस्त्वयुपलभ्यते। आदावुत्कण्ठातिशयस्त्वयि मानसः। शबलहृदय इति शबलं लौकिककर्मणि वाच्यत्वेनोपस्थिते हृदयं यस्तेति। अत एव समागतमपि गर्जनं निवारय। अतोऽस्मद्विधः धूसरो गतिहीनो विच्छायश्च जातः। उपर्यासीनं दृष्ट्वा वदन्ति। एतस्य सर्वस्यापि नियामकं दुःखमाहुः बाष्पधारा विमृजसीति। पुनः पुनर्विरम्य विरम्य वर्षणं जायत इति स्मृत्वा स्मृत्वेत्युक्तम्। पुनः पुनः स्मरणं चातिदुःखदम्। नन्वस्माभिः कोऽपराधः कृतः येनास्माकं दुःखं भवेदित्याशङ्क्याहुः दुःखदस्तत्प्रसङ्गः इति। तस्य प्रसङ्गमात्रमेव दुःखहेतुः, प्रकृष्टः सङ्गः सुतरामेव। अन्यथास्माभिर्वा कोऽपराधः कृतः। जगति च कोऽप्येतादृशो न दृश्यते यो भगवत्सम्बन्धं प्राप्य क्षणं वा स्वस्थो भवति। इदं च दूषणं प्रसङ्गानन्तरमिति। अननुभूतो न जानातीति न बाधकत्वम्॥२०॥

सात्त्विकसात्त्विक्यो निरूपयन्ति प्रियरावपदानि भाषस इति।

SRI SUBODHINI: The queens of our Lord have called the "clouds" as "Sreeman" (endowed with Shree — Goddess Laxmi). But here, the meaning is to indicate it's "brilliance" caused by the "lightning" etc. which occur in the clouds! These queens are now respecting and honouring the clouds, "You are the beloved of our Lord Sri Krishna, as your colour matches the black colour of our Lord. Your clothes are also "yellow" like the Peetambarā dress of our Lord. you also provide life and livelihood to all the Beings and remove their sorrow and heat! Due to these reasons, you are the "beloved" of our Lord. If the clouds were to reply, "If what you say is true, then I am very happy, and I will make all of you also happy". On this, the queens say, "You are also not happy at all! as you are also thinking only about

our Lord with His 'Srivatsa' symbol, like all of us. You are also deprived of His Darsan, as, at this time, the Lord is sleeping! Only a friend can understand the real attitude of his friend! Only on getting our Lord's "Darsan" or meeting with Him, we can attain "bliss" (Aananda). But, our Lord is sleeping comfortably and at great peace"! Hence, after seeing the "comfortable sleep" of the Lord, our Lords' friend viz. The clouds, become happy and never, does he become sorrowful. If a doubt like this arises in their minds, then the queens say that, "Our Lord is having the symbol of Srivatsam! The Brahmins usually insult this "symbol" and the clouds become unhappy due to this. Like Goddess Laxmi resides in this "Srivatram" symbol always. But Goddess Laxmi is now with our Lord. As our Lord is now with Goddess Laxmi, He does not remember us at all! Due to this, we are unhappy. Like these Brahmins insult our Lord by "kicking at the Srivatsa symbol" (Bhrigu's insult to our Lord) and in this way, insults Goddess Laxmi also, and the clouds become unhappy with this "anxiety". In this way, this one symbol of "Srivatsam" is the cause of sorrow for both! Due to this, it is said that, "Like all of us" (Vayamiva) "you should also forget this sorrow". On this, the reply comes that, "tied with the bonds of love" (Premabaddhaha) i.e. the Lord has been tied, in their hearts with the chords of love! Hence, it is impossible to forget our Lord!" If the clouds were to say, "I am happy. What sort of sorrow have you all seen in me? On this, the queens reply, "we are able to see the 5 types of "sorrow" in you. (1) The intense desire to get the "Darsan" of our Lord. this is the first "mental" sorrow. (2) Your heart, due to your roaring sound, is being condemned in this world. This is the

second sorrow. Hence, please stop your “thundering” sounds. (3) Due to this, you also have become, like us, without any brilliance and “way” (Gati). We should remember here, that the queens of our Lord were telling all these words, after seeing the clouds in the sky. (4) On the sorrow behind all these sorrows, the queens opine, that due to all this, “you pour and shower your tears, by stopping yourself at regular intervals. (5) You attain great sorrow by remembering, again and again, our beloved Lord! By this constant and repeated remembrance, you get sorrow, and you stop intermittently and shower your tears!

If the clouds were to say, “What sort of offence, have we committed to undergo this sorrow? Why are we having this sorrow? The queens say, “The Lord’s “discussion” itself gives great sorrow! Let alone getting related to Him in any way, as this will confer greater sorrow! If this was not a “fact”, why then, we, the queens of our Lord, are undergoing so much sorrow? What offence have we committed to deserve this? We have not seen anyone in this Universe, who has attained “bliss” even for a second, after getting related to our Lord! One can easily realize this only after establishing one’s relationship with our Lord! He, who has not experienced this, for him, this “blemish” is not a “preventing” factor, as he will continue to love and try to establish some “relationship” with our Lord. i.e. he who is a novice, and who does not experience this (or know this) only will try to love our Lord!

Now, is the turn of the queens of the “Satwiki – Satwiki” – as per the next verse.

प्रियरावपदानि भाषसे मृतसञ्जीविकयानया गिरा ।
करवाणि किमद्य ते प्रियं वद मे वल्गितकण्ठ कोकिल॥२१॥

VERSE 21 Meaning: "Oh, sweet throated cuckoo! Your sweet voice is like that of our beloved! You are speaking those words, through your life-giving words which are the words of our beloved! Hence, what should we do to please you? Please let us know!"

श्रीसुबोधिनी: ताः कोकिलाशब्दं श्रुत्वा भगवानस्मानाकारयतीति क्षणं परमानन्दमनुभूय एतादृशं सुखमस्मभ्यं कोकिलवाक्याज्जातमिति तं स्तुवन्ति। प्रियस्य राववद्रावो यस्य, हे प्रियरावेति भगवत्सम्बन्धोस्मिन्वर्ततइति त्वया सह आलापेपि न किञ्चिद्दूषणमस्ति। ननु कथमेतदवगतं भगवद्वाक्यमेव तत्र भवति किन्तु कोकिलवाक्यमिति तत्राहुः पदानि भाषस इति। तदुच्चारिते वाक्यार्थो नावगम्यत इति न तदुच्चारितस्य वाक्यत्वम्, किन्तु भगवदुक्तपदानि स्मारयन्तीति सादृश्यात्पदत्वम् तर्ह्येतादृशवाण्याः क्वोपयोग इति चेत् तत्राहुः मृतसञ्जीविकयानया गिरेति। पूर्वं भगवद्विरहेण मृतप्राया जाताः। यदि क्षणमयं शब्दो न श्रुतः स्यात् तदा मृता एव भवाम इति। इयं वाणी मृतसञ्जीविका। अनया कृत्वा उपलक्षिताय तुभ्यं किं प्रियं करवाम। प्रत्युपकारेणापि तस्य हेतुत्वाद्वा तृतीया। तत्रैका विशेषतो वदति मे वदेति। मम स्थाने एकान्ते कथया। क्षीरोदन दास्यामीति भावः। परं त्वया एतादृशः शब्दः पुनः पुनर्वाच्य इत्यभिप्रायेणाहुः वल्गितकण्ठेति। वल्गितः कण्ठो यस्य। शब्दोच्चारणार्थं प्रयत्नं करोषि परं न वदसीति कथनबोधनार्थं सम्बोधनम्। कोकिलेति सम्बोधनं तस्य शब्दप्राधान्यत्वाय ॥२१॥

सात्त्विकराजस्य आहुः न चलसि न वदसीति।

SRI SUBODHINI: On hearing the sound of "cooing" of the cuckoos, they realized that it is "our Lord who is calling us". Due to this, for a split second, they experienced the highest bliss (Paramaananda). Later, they realized, that this "bliss" has been experienced

sound, is being condemned in this world. This is the

by them, through the “words” of these cuckoos. Hence, they are “praising” the cuckoos!

“Oh cuckoos! Your voice is just like the sound of our beloved Lord! As your “sound” is related to our Lord, hence there is no “blemish” on our part to have a dialogue with you”. “How did you all realize that this “sound” is not of our Lord, but that of the cuckoo only?” Answering this, the queens say, “We have understood this sound as that of the cuckoo only, as there was no “meaning” on this “sound”! But the sound of the cuckoos make them remember the “words” spoken by our Lord! Due to this “similar” nature, the sound of the cuckoos is indicative of our Lord’s “words”! If they are asked, as to where these “words” are useful? On this, the queens say that, “the use of these “words” has happened in our lives! If we were not to listen to these “words” even for a second, we would all die!” Hence, the “words” of these cuckoos are capable of making dead persons alive! Due to this noble and life giving nature of your “words” only, you have become identifiable to us”! How can we welcome you properly and honour you for the noble word and benefit you have conferred on us? If this “welcome and honour” are considered only as “reciprocal” for the benefit conferred on us, then the words of the cuckoo will be considered only as a benefit conferred only with an expectation of a return benefit! Hence, one of the queens say, “Please tell me alone, and for this I will give you milk-rice”. The purport of this telling is that, “You always utter these types of sounds often and on”. With this view, in mind, they have addressed the cuckoo as one “of sweet throat and great beauty”. The cuckoo, now tried to make her sound, but was not able to do so. Hence, with a view

to make her utter the sound, this addressal has been made to the cuckoo! "You are the most important one to utter our Lord's words". Hence, the queens have called the cuckoo as "Kokila" as the second addressal!

The "Satwika-Rajasi" queens began to speak, as per the next verse.

न चलसि न वदस्युदारबुद्धे क्षितिधर चिन्तयसे महान्तमर्थम् ।
अपि बत वसुदेवनन्दनाङ्घ्रिं वयमिव कामयसे स्तनैर्विधर्तुम्॥२२॥

VERSE 22 Meaning: "Oh, noble minded mountain! You never move nor speak anything! From this, we realize, that you are always thinking about a great and noble subject! Like all of us, do you also want to place the holy feet of our Lord on your bosom?"

श्रीसुबोधिनी: अयमपि पर्वतो भगवच्चरणारविन्दधारणाद्भक्तो भवतीति निर्णयते। तादृशोपि यन्नामोच्चारणं न करोति, अतस्तत्र कारणं पृच्छन्ति भ्रान्तत्वं निवारयन्त्येव हे उदारबुद्धे इति। उदारा बुद्धिर्यस्य इति। तस्य बुद्धिरेवं विचारयति किं नामोच्चारणेन आश्रयमात्रमेव कृतार्थं भविष्यति। तथोपायः कर्तव्यः येन विश्वमेव कृतार्थं भवतीति विचारयति। अतः सर्व एव पुरुषार्थयुक्ता भवन्त्विति बुद्धिरुदारा भवति। अत एव महान्तमर्थं चिन्तयसे। अतो मनो निश्चलमिति कायोपि वागपि निश्चला तदाह न चलसि न वदसि इति। अस्य सौबुद्ध्ये उपपत्तिरस्तीत्याहुः क्षितिधरेति। भूमौ स्थितो यो भूमिं बिभर्ति सोत्यन्तं सुबुद्धिर्भवति। तर्हि क एतादृशो महानर्थो भविष्यतीति विचार्य स्वयमेव तमर्थमाहुः अपि बतेति। वसुदेवनन्दनस्यैव अङ्घ्रिरेतादृशो भवति। तमेकोपि चिन्तयन् विश्वं मोचयितुं शक्नोति। अतोऽङ्घ्रिचिन्तनमेव प्रायेण तवाभिलषितम्। नन्वेतत्कथं ज्ञायते न हि साधारण इममर्थं जानातीति चेत् तत्राहुः वयमिव कामयसे इति। अस्माकमप्येषैव कामना स्तनोपरि भगवच्चरणः स्थापनीय इति। इदं तु शयाने भगवति अस्माकं पादसंवाहनादिना सिद्ध्यति। तव तु त्वदुपरि परिभ्रमणे। स्तनाः प्रत्यन्तभागाः पर्वतस्य, विशेषेण धारणं बन्धादौ। तस्य च

सात्त्विकभावोद्रेकेण प्रस्तरादिषु चरणाकृतिधारणे यथा गयायां एतवान् विशेष इत्यर्थः। ॥२२॥

सात्त्विकतामस्य आहुः शुष्यदध्ना इति।

SRI SUBODHINI: This mountain also is “wearing” the lotus feet of our Lord! From this, we can realize that this mountain is a “Bhaktha” (devotee) chanting the holy names of our Lord. The queens are asking the mountain, as to why it is not chanting the holy names of our Lord? They say, “Oh, noble and generous mountain!” Through this, they indicate, that due to it’s “generous noble intellect” only, the mountain is silent and not doing the chanting of our Lord’s holy names! And it’s intellect is thinking and asking the question, as to what is the real profit in chanting the holy names of our Lord? Just by taking refuge and surrendering to our Lord only a “Jeeva” gets totally fulfilled in his life! Hence, the mountain thought that it should do such an action, through which, this entire Universe will get fulfilled and hence, the mountain resorted to the “basis” of all “good intellect” viz. being of a noble and generous intellect!

The queens say further, “Due to this, you are silently contemplating on a very big “subject”, and arising out of this, both your body and mind are fixed and motionless! You do not move at all and neither do you speak!” The queens are giving the reason for this “noble intellect” of the mountain by saying, “You are situated on this earth, and are “wearing” the holy feet of our Lord on yourself. Due to this you have been blessed with limitless noble intellect!”

What is this big “subject”, which, the queens say now, that the mountain was contemplating? After determining the same, they say that, “only our Lord’s holy feet are such, contemplating which, a devotee gets

the capacity to liberate this entire Universe! "Hence, you are always desirous of contemplating the holy feet of our Lord". If the mountain asks a question as to how these queens got this knowledge? — as ordinary persons can never hope to understand this meaning? — Answering this, the queens say that, "We also have the same desire, such as your's. We are eager that our Lord places His holy feet on our bosom! This "desire" of all of us, will get fulfilled only, when our Lord sleeps and we stroke His holy feet! You will attain this "blessing" when our Lord roams in your place". Every part of the mountain is regarded as it's "bosom". By the establishment of our Lords' holy feet and due to the rise of the "Satwika" attitude, "a beautiful tenderness" gets originated, and the Lord is known to put the "insignia" of His holy feet on such places and devotees e.g. like in Gaya — Vishnupaada temple! This is so much great, due to the gracious love of our Lord!

Through the next verse, the queens of the "Satwika — Tamasi" nature is giving her views.

शुष्यदधदाः करशिता बत सिन्धुपत्न्यः-

संप्रत्यपेतकमलश्रिय इष्टभर्तुः ।

यद्वद्वयं यदुपतेः प्रणयावलोकमप्राप्य-

मुष्टहृदयाः पुरुकर्शिताः स्म ॥२३॥

VERSE 23 Meaning: "Oh rivers! You are the wives of the ocean! Like us, having got deprived of the gracious and compassionate "Darsan" of our Lord, have become very weak, as our hearts have been "robbed" by our Lord, in the same way, are you also, having been deprived of showering of rains, from the waters of the ocean,

through the clouds, have now become weak, dry and bereft of the brilliance of lotus flowers?"

श्रीसुबोधिनीः क्रीडापर्वतानां या नद्यः ता अन्तःपुरे स्थिताः, ताः पूर्वं अगाधजला वर्षासु, ततः क्रमेण क्षीणतायां निदाधे हृदानामपि शोषो जातः। एतन्निरूपणं स्वस्यातिकृशत्वज्ञापनार्थम्। बतेति खेदे। कियत्कालानन्तरं स्वरूपमपि गमिष्यतीति। ननु कया उपपत्त्या नद्यो गृह्यन्ते। कोपि धर्मो भगवदीयस्तासु नास्ति तत्राहुः **सिन्धुपत्न्य** इति। **सिन्धोरम्बुराशेरपि पत्न्यो** भूत्वा यथैताः परमक्षीणाः तथा वयमपि कोटिब्रह्माण्डाधिपतेरानन्दमूर्तेः पत्न्योपि वयं परमखेदं प्राप्नुम इति निरूपयितुं तासां कथा। शरीरक्लेशेपि यदि चिन्ता न भवेत् तदाप्यन्ततो गत्वा मुखवैवर्ण्यं न स्यात्तदपि नास्तीति ज्ञापयितुमाहुः **संप्रत्यपेतकमलश्रिय** इति। एवमन्तःकरणक्लेशः शरीरक्लेशश्च कुतो जायत इत्याकांक्षायां स्वयमेव हेतुं कल्पयन्ति **इष्टभर्तुर्यदुपतेः प्रणयावलोकमप्राप्येति**। इष्टाप्राप्त्या मनसि क्लेशः। संवर्धकदृष्ट्यभावात् कृशत्वम्। यद्यपि नदीनां भर्ता समुद्रोऽस्ति। तथापि न स इष्टः। भगवांस्तु सर्वपतिरिति इष्टो भर्ता भवति। अत्र भर्तृपदं परिपालकपरम्। दृष्टान्ते व्यावृत्त्यप्रसिद्धेः। **यद्द्वयं। इष्टस्य भर्तुः।** सांप्रतमेव प्रणयावलोको नास्तीति क्षणमात्रेणैव कर्षिताः। सजातीयस्य सजातीयो भर्ता भवति। महांश्चेत्तत्रापि स्नेहं कुर्यात्। एतज् ज्ञापयितुमाहुः **यदुपतेरिति। अवलोको बाह्यः, स्नेह आभ्यन्तरः, उभयमप्यप्राप्य अन्तर्बहिश्च पुरुर्कर्षिताः।** नन्वनेन कथं न पुष्टा जायन्ते, यथा मिष्टान्नाभावे यादृशेनापि पुष्टो भवति लोकः। तत्राहुः **मुष्टहृदया** इति। हृदयस्य मोषः पूर्वमेव जात इति येन साधनेन कश्चिद्गृह्यते तद् भगवातैवापहतम्। इति नातः परमन्येन पुष्टा भविष्यन्तीत्यर्थः ॥२३॥

एवं बहिर्विचारयन्त्यः काश्चिद्गुणातीताः दूरे गताः। ततोऽन्तःपुर एव नद्यादितीरे विद्यमानं हंसं दृष्ट्वा आहुः **हंस स्वागतमिति।**

SRI SUBODHINI: The rivers who had got originated from the "playful" mountains are now in their "harem" when it rained, and these rivers had copious and deep waters. Through the hot summer season, very slowly these rivers have become dry. By speaking like

this, the queens speak about their own "leanness" (weakness). They express their regrets and sorrow and say that, "if this weakness continues for some more time, then, we may even lose our bodies (die)". They are now comparing themselves to these rivers, though the rivers are not equipped at all, in any way, with any "qualities or connection" with our Lord! These rivers are the wives of the ocean — the treasure house of water! These rivers have now become "weak" (dry) and in the same way, "we also, who are the queens of the Lord of the crores of these Universes, who is the form of eternal "bliss" (Aanandaswaroop) have also become very sorrowful". With a view to describe this, they speak about the "story" (fate) of these rivers. Even if the body becomes weak, and there is no anxiety in the mind, there will not be any effect on the face! But this is not the case here. They now say that "there is no brilliance of the lotus flowers also in these rivers!" Wherefrom this sorrow of the inner mind and the difficulty for the body (of the rivers) have arisen? What is it's cause? They now think of this "cause" by themselves and say, "This sorrow has happened to us due to us, being deprived of the loving "looks" and "Darsan" of our beloved husband, the Lord of the Yadu clan, Sri Krishna. In this way, our being deprived of His company has made our minds full of sorrow! We have all become "lean and weak" in our bodies, as we are all deprived of His "blissful" looks!"

Though the ocean is the "husband" of these rivers, these rivers do not regard the "ocean" as their "beloved" at all! But our Lord, being the husband of everyone is the "beloved" husband of everyone. The word "husband" (Bhartha) is used to indicate, that it is our Lord, who protects and rules this entire Universe, in a total way!

“Like all of us, have got deprived of the loving “Darsan” of our Lord, we have become weak and lean due to this!” They now say further, “seeing Him is the “outside” bliss. But His love is our “inside” bliss! We have now lost both and due to this, we have become weak and lean both inside and outside. “If the queens are asked a question, as to why, they are not opting to serve “another” to become happy and healthy, instead of waiting for our Lord Sri Krishna only? Like, even if “sweets” are not available, a hungry person eats whatever is available – To this, these queens reply that, “Our Lord has already taken away (robbed) our hearts (which is the one to be made healthy and strong,) and how can we now accept anyone and with what instrument? (as our heart is already with our Lord Sri Krishna!) Due to this, we can never desire or hope to become happy or healthy with anyone else”. This is the purport.

In this way, “contemplating”, the queens who were beyond the qualities (Gunaatita) had gone away very far. Later they see, near the river banks of the harem, the “swans”, and speak – as per the next verse.

हंस स्वागतमास्यतां पिब पयो ब्रूह्यङ्ग शौरेः कथां
दूतं त्वां नु विदाम कच्चिदजितः स्वस्त्यास्त उक्तं पुरा ।
किं वा नश्चलसौहृदः स्मरति तं कस्माद्भ्रजामो वयं
क्षौद्रालापय कामदं श्रियमृते सैवैकनिष्ठा स्त्रियः ॥२४॥

VERSE 24 Meaning: “On seeing the swan, which had come there accidentally, imagining that the swan was a messenger, these queens began to say, “Oh swan! It is good, that you have come! Come sit and have a milk drink! Please tell us about our Lord! please do not tell us, that you do not know anything about our Lord at all!

We are fully aware that you are the messenger of our Lord! A messenger knows everything about his master! Is our Lord happy and cheerful? The Lord, who loves only for some time, whose mind is always wavering, had told us something before He went away from us!? Is he remembering, what all He told us, at least for sometime? Oh swan! who speaks so sweetly! If the Lord is not remembering us, why then, we have to be devoted to Him and serve Him also? if He ever remembers us, then please go and bring Him to us! But take care to bring Him alone to us! If it is told, that Goddess Laxmi is the beloved servant of our Lord, and the Lord will come leaving her! Is she not also of the same nature (or lower) to all other ladies? All women (of our Lord) are always eager to do worship and service to Him!"

श्रीसुबोधिनी: तास्तु शुद्धाः भगवति सर्वथा दोषरहिताः अतः स्वहितमात्रमेव भावयन्ति। स्वस्य च हितं भगवत्सम्बन्धादेव स च सम्बन्धः मानवतीनां मानापनोदव्यतिरेकेण स्वतो न भवति। ततो भगवान्मानापनोदार्थमेनं प्रस्थापितवान्। अयं हि हंसः सदसद्विवेकं जानाति। अतोऽस्मान् गुणातीताः भगवत्पार्श्वं नेष्यतीति निश्चित्य सम्बोधयन्ति हंसेति। स्वार्थमागतइति कुशलं पृच्छन्ति। शीघ्रं वयं साध्या न भविष्याम इति ज्ञापयितुमास्यतामित्याहुः। नन्वस्माकं पक्षिणां नित्यं क्षुधितानां तन्निवृत्त्यर्थमुपायः कर्तव्यः। अतो गन्तव्यमिति चेत् तत्राहुः पिब पय इति। अनेनैतदपि ज्ञापयन्ति। अत्र स्थितो दुग्धमिव अस्मान्नेष्यसि। अन्यत्र गतो जलमिव अव्यक्तमधुरा नेष्यसीति। ननु स्थित्वा किं कर्तव्यमिति चेत् तत्राहुः ब्रूह्यङ्गः शौरेः कथामिति। पितृनाम्ना शौर्यैमुपपादयन्त्यः कथासत्त्वमाहुः। न जान इति न वक्तव्यमित्याहुः दूतं त्वां नु विदामेति। नु इति वितर्कं, पूर्वमपि हंसा दूता भवन्ति अतस्त्वमपि हंस इति। आगमने प्रयोजनान्तरस्याभावाद् दूतत्वमेव निर्धार्यते इत्यर्थः। अतो दूतत्वनिर्धारार्थं कथां कथय। नन्वपृष्टं नोचयत इति चेत् तत्राहुः कच्चिदजितः स्वस्त्यास्त इति। अजितत्वात् कुशलमस्त्येव परं सर्वान् मारयन् व्यग्रो भवेत्

तदस्ति न वेति प्रश्नः। अथवा, स्वस्ति कल्याणरूपेण शुद्धरूपेण किमास्ते
 'शयनादुत्थिता नारी शुचिः स्यादशुचिः पुमान्' इति वाक्यात्सम्बन्धे जाते
 अन्यथा भावो भवतीति। तथा सति स्वस्य तदानीं गमनं व्यर्थमेवेति।
 अजितत्वात्पराजयाभावोऽपीति संदेहात्प्रश्नः। कुशलेन वर्तते
 इत्यङ्गीकारेणैवोत्तरसिद्धौ प्रष्टव्यान्तरमाहुः उक्तं पुरा किं वा नश्चलसौहृदः
 स्मरतीति। पुरा यदुक्तं 'न त्वादृशीं प्रणयिनीं गृहीणीं गृहेषु पश्यामि' इति
 यत्पुरा उक्तं तत्किं स्मरति न वेत्यर्थः। ननु सर्वज्ञास्मरणे को हेतुरिति
 चेत् तत्राहुः चलसौहृद इति। न हि सर्वदा कोऽपि कमपि स्मरति। सौहार्दे
 सति स्मरणं भगवांश्च चलसौहृदः। सर्वथा स्मरतिसमागन्तव्यमिति चेत्तत्राहुः
 तं कस्माद्वयं भजाम इति। कार्यान्तराणि निवृत्तान्येव।
 सौहार्देपिसन्देहस्तस्मात्कारणाभावात् किमर्थं भजामः। तत्रापि वयं प्रसिद्धाः।
 तथापि क्रोधस्त्याज्यः समागन्तव्यमिति चेत् तत्राहुः हे क्षौद्रालापेति।
 क्षौद्रवच्छर्करावन्मिष्टः आलापो यस्य। तव केवलं वाङ्माधुर्यम्। क्षौद्रालापं
 यातीति क्षौद्रालापयः तस्य सम्बोधनम्। क्षौद्रेति सम्बोधनेपि मिष्टता व्यक्ता।
 क्षुद्रस्य सम्बन्धीति निन्दापरतया केचिदाहुः। तमेव भगवन्तं आलापय
 कथय च कामदं भगवन्तं आलापय गानेन आलापनं कुरु। कामदं भगवन्तं
 प्रति वा क्षौद्रालापयो भवान्। परमालापे लक्ष्म्या आलापो न कर्तव्यः। तदाहुः
 श्रियमृत इति। ननु सा परमभक्ता भगवदेकपरायणा कथं सह न गीयत इति
 चेत् तत्राहुः सैवैकनिष्ठा स्त्रिय इति। सैव किं एकनिष्ठा अपि तु सर्वाः
 स्त्रियः, स्त्रीणां मध्ये इति षष्ठी वा। जात्यपेक्षया चैकवचनमिति केचित्।
 एवंभावाः स्त्रियः पर्यवसितनिरोधा वर्णितः। ॥२४॥

एवं स्त्रीणां क्रीडायां प्राप्तः संसारः निवारितः। ततो भगवद्भाव एवाविकल
 इति फलमुच्यते इतीदृशेनेति।

SRI SUBODHINI: The queens had "pure and noble" intellects and character and never will they see any "blemish" in our Lord. They always nurtured the view that OUR LORD ALWAYS DOES HIS BEST TO HIS DEVOTEES! HE NEVER DOES ANYTHING "INJURIOUS OR NON-BENEFICIAL" TO HIS DEVO-

TEES! The word "MATHRA" (ONLY) is used in this verse with the purport that OUR LORD NEVER DOES ANYTHING ELSE OTHER THAN DOING "GOOD" TO HIS DEVOTEES! A DEVOTEE'S "REAL BENEFIT" OCCURS ONLY WHEN HE GETS RELATED TO OUR LORD! THIS "RELATIONSHIP" CAN NEVER OCCUR, WITHOUT GIVING UP THE "EGO" OF THE EGOISTIC PERSONS. I.E. IT DOES NOT HAPPEN AUTOMATICALLY! Hence our Lord has sent this "swan" for the purpose of removing their "ego". This swan is having the "discriminating" faculty between the "truth" and "non-truth". Hence, "this swan will certainly take us, who have got beyond the three qualities (Gunaatita) to our Lord!" Having determined like this, in their mind, they are addressing the swan. Later they tell, "please be seated" — the purport of this is that, "we will not be gulled by your saying, so easily. Hence please sit and tell us, what you have got to say after much thought! If the swan were to say, "After all, I am a bird! I am hungry, as always and please provide me with food in the first instance. On this the queens say, "if out of hunger, you are unable to sit, then we will make arrangements for your food. Please sit comfortably and drink this milk". The purport of making this swan drink "milk" is to express their idea that the swan will take them to the Lord quickly! If the swan were to say, "what will I do after staying here? On this, the queens reply, "Oh friend! Please tell us the "story" of our beloved Lord". By giving the name of our Lord's father "Sauri", the queens asked the swan to speak about the "valorous stories" of our Lord! They were always eager to listen to the "Leelas" of our Lord, as everyone else also is always eager to listen to our Lord's Leelas! "Please

do not tell us, that you don't know about our Lord's stories! We have realized, that you are our Lord's messenger! Usually, a messenger is fully aware of our Lord's "activities". The word "Nu" (is it not) has been used as a counter-argument! Even in the olden times, "swans" were used as "messengers", and "you have come here only as our Lord's messenger. There is no purpose to be served by coming over here except for the sake of our Lord! As we are certain, that you are indeed the messenger of our Lord, you should now tell us about the Lord's "stories" (Leelas)". If the swan were to ask as to which "story" he should tell and no one tells, unless asked for? On this, the queens say that, "Is our unconquerable Lord in proper welfare?" If the swan were to say, "If the Lord is "unconquerable" then He will be always well and happy. Why then is this question asked? To this, the queens say that, is the Lord disturbed and tired after killing all His enemies? That is why, we have this question about His "welfare"! Is He keeping His "purity"? It is said that, "A lady who has got up from her sleep is always pure but not the husband". Through these words the queens asked the question as to whether the Lord had got attached to any of the queens? If He is not "pure", then, there is no benefit for us to go over there!

Due to our Lord's "unconquerable" (Ajita) nature, He can never be defeated. Due to this lurking "doubt" only, we have asked this question. Is He in full welfare and happiness?

Now the queens ask the next question. Is the Lord remembering the words told by Him to us viz. "I do not see anyone more loving than all of you, at any other home"! or has He forgotten these words? The

queens answer this by telling that, "The Lord loves only for a little time! In fact no one remembers anyone for all time! If there is committed friendship, then only, there will be "remembrance". Our Lord's friendship also is temporary and for some little time only!

If the swan were to say, "Not at all. He is remembering all of you and hence, come with me to see the Lord!" Answering this, the queens say that what is the use of serving that person, who keeps His friendship only for a little time! We even doubt about His friendship! Hence how can we be devoted to Him, when He is absent in this way. Moreover, there are others, who are very near to Him and hence, He has forgotten us fully!

If the swan were to say, "Not at all. You are all well known to our Lord! You should all give up your anger, and go with me to see our Lord!" For this, the queens reply that, "You always speak only sweet words, and only your words are sweet" (nothing else is the purport).

"Oh, speaker of sweet words" — this addressal made to the swan, also shows the "sweetness" of speech! Some others interpret the meaning of these words as "you petty" ("Kshoudra") one! — this sort of addressal is "condemnatory" in nature.

They now say to the swan, "Our Lord fulfills all our desires. Please sing His "praise". You, indeed can sing, in your very sweet voice, the stories of the "giver of all benefits" viz. our Lord! Please sing His "praise" in a sweet voice. But, do not sing the "praise" of Goddess Laxmi"! If the swan were to say, that Goddess Laxmi is a "great devotee", and she is fully devoted to

our Lord only, and what is wrong in singing her "praise" also? To this the queens reply, "Is Goddess Laxmi only devoted to our Lord? All the wives of our Lord are, in the same way, determined to serve our Lord totally! These ladies have been described as those, who have already attained Nirodha! (Pure and total devotion to our Lord).

In this way, our Lord enacted His divine Leelas (games) with His wives, and He removed their attachments (Samsaara) through this. Due to all this, Later, they all got a pure loving attitude to our Lord only (SUDHA BHAGAWADBHAAVA). Hence, through the following verse, the "result" of this Leela is being described.

इतीदृशेन भावेन कृष्णे योगेश्वरेश्वरे ।

क्रियमाणेन माधव्यो लेभिरे परमां गतिम् ॥२५॥

VERSE 25 Meaning: "These wives of our Lord Madhava attained the highest status (Gati) due to their loving devotion to our Lord Sri Krishna, who is the Lord of all the master of all Yogis (Yogeswareswara)."

श्रीसुबोधिनी: ईदृशो भावः सर्वप्रकारः लोकातीतः भगवतैव भ्रान्ततामापादितः। एतस्य मोक्षसाधकत्वं प्रमेयबलेनेति ज्ञापयितुमाह कृष्णे योगेश्वरेश्वर इति। योगादयोऽपि फलं प्रयच्छन्ति भगवदनुग्रहात्। स एव भगवान् कृष्ण इति तासां परमानन्दप्राप्तौ कः सन्देह इत्यर्थः। योगेश्वरा महादेवादयस्तेषामपि नियन्ता। साधनेषु योगो महानिति स एवोक्तः। भक्तियोगादयोऽपि योग(पद)वाच्याद्योगा एव। माधव्यो माधवस्य स्त्रियः। परमा गतिर्भगवत्प्राप्तिः। यदापि ता न भगवत्सम्बद्धाः तस्मिन्नापि क्षणे भगवन्त प्राप्तवत्य इत्यर्थः। नियमविधिवद् आसां फलसम्बन्धो व्याख्येयः। अन्यथा शरीरात्मादिविकल्पानां माधव्यादिपदैः सह विरोधोऽपद्येत ॥२५॥

ननु बहिर्मुखानां संसाराविष्टचित्तानां संसारप्रकारेणैव भगवन्तमपि प्रपन्नानां कथमेवं सर्वसङ्घातस्य भगवति प्रवेशस्तत्राह श्रुतामात्रोऽपीति।

SRI SUBODHINI: This sort of "love for our Lord is always "beyond this world" (Lokaatita) in very way! In fact our Lord only had blessed them with this sort of "delusion". This "attitude" enabled them to attain "liberation" due to the "Premaya" nature (our Lord being the final goal "beloved") of our Lord. With a view to reemphasize this, in this verse, the most holy words for our Lord have been used viz. "KRISHNE YOGESWARESWARE" i.e. These queens had established their pure love on our Lord Sri Krishna, who is the Lord of all the masters of Yogis! Though the path of Yoga also leads a person to spiritual results, these "results" given only by our Lord's grace! (i.e. "Yoga" by itself cannot confer the "results" independently). The giver of this grace is our Lord Sri Krishna only. As our Lord Sri Krishna is their "husband", what is the difficulty for them to attain the highest bliss? (Paramaananda). Even Lord Siva is also hailed as the "Lord of the Yogis" (Yogeswara). But our Lord is the controller of Lord Siva also! It is of course true that "Yoga" is a great spiritual practice, among various spiritual practices. The word "Yoga of devotion" (Bhakthi Yoga) also emphasizes this aspect of "Yoga".

The word "Madhavya" is used to indicate the "wives of our Lord Madhava". The words "Parama Gati" indicates the meaning of "attaining our Lord" (Bhagawad Praapti). Though, these wives were not related to our Lord, through pure love and devotion, they attained our Lord at this same moment. It is necessary to speak about this exalted "result" as per the "order" (Niyama) and

“rules” (Vidhi) of the scriptures. Otherwise the reference to these wives as belonging to our Lord Madhava will indicate the opposite meanings!

(NOTES: (1) Due to their “relationship” being seen, with our Lord, they are bound to attain the “result” (of Parama Gati). Through the words “attained – got” (Lebhire) it is indicated, that these ladies got only the “Darsan” of our Lord, and no “loving relationship” had occurred! But these ladies also attained the highest bliss i.e. attaining our Lord! The reason for this is, that though they were in a state, in which they had no deep relationship with our Lord, they attained a deep relationship with our Lord in their “hearts”, due to their pure “attitude” to our Lord! Hence, there was no doubt at all for their attaining the highest spiritual status. (2) The word “Madhava” denotes, that these ladies were the wives of our Lord Madhava. The “femaleness” pertains to one’s “body” only. This indicates, that only their “bodies” had attained our Lord and not the senses, vital air (Praana), the inner mind and the Jeeva. By interpreting in this way, the “non-attainment” to our Lord of everything else in their selves, except their “bodies” comes in the way of calling them “Maadhavi” (belonging to our Lord Madhava). But here a clear reference has been made, that through a wonderful way, these ladies had attained our Lord. With a view to remove the “opposition” to this interpretation, the word “Aatmaanam” has been used, which indicates that their entire “Aatma” attained our Lord, with their bodies, mind, senses etc. (i.e. totally). In this way, our Lord accepts as His own only the “Jeeva” in it’s entirety and not in parts. Hence, this “femaleness” is not pertaining only to their “bodies” but to their entire self. LEKH.]

How come these ladies, with their entire self entered into our Lord, though they were attached to this “world” (Samsaara) and externally oriented, and that too, through the “worldly”, ways only? This doubt is removed through the next verse (i.e. How the “worldly” ways also enabled them to attain our Lord!)

श्रुतमात्रोऽपि यः स्त्रीणां प्रसह्याकर्षते मनः ।

उरुगायोरुगीतानां पश्यन्तीनां कुतः पुनः ॥२६॥

VERSE 26 Meaning: “The minds of these queens, who did the singing of our Lord’s qualities in many ways and listened to the glory of our Lord — were also, forcibly “abducted” by our Lord! What is there to wonder then, that the Lord should “abduct” the minds of those, who get His “Darsan”? Is there anything to be surprised at?”

श्रीसुबोधिनी: भगवान् स्त्रीणामेवार्थे प्रादुर्भूत इत्युक्तम् अतस्तदर्थमेवावतारात् तत्कार्यमावश्यकमिति सम्बन्धमात्रमपेक्षते। तत्र श्रवणमात्रमतिमुलभः सम्बन्ध इति स एवोक्तः। मात्रशब्देन विचारादिव्युदासः। प्रमेयबलमेवात्र मुख्यमिति स्वयं प्रसह्य मनः आकर्षते, सर्वतः आकृष्य स्वस्मिन्नेव स्थापयतीत्यर्थः। तदपेक्षया कीर्तनकर्तृणां विशेषमाह उरुगायोरुगीतानामिति। उरुगायो भगवान् उरुगीतो याभिः। प्रहृतत्वायाविगीतत्वाय चोरुगायपदम्। तेषामपि मनः प्रसह्य आकर्षत इत्यर्थः। यद्यप्यत्रापि कैमुतिकन्यायो वक्तव्यः तथाप्यग्र एवोक्तः, अत्राप्यनुसन्धेयः।

याः पुनरेकदेशे स्थिताः पश्यन्ति तासां मनः आकर्षत इति कुतः सिद्धमेव भगवति मनस्तिष्ठतीति विषयसौन्दर्येणैव मनसो वशीकरणात् न प्रमेयबलमप्यपेक्षत इत्यर्थः। एतास्त्रिविधाः सगुणा निरूपिताः ॥२६॥

गुणातीताः कैमुतिकन्यायेन सुतरां स्तौति याः संपर्यचरन्ति।

SRI SUBODHINI: Our Lord Sri Krishna’s incarnation has happened for the sake of conferring “bliss”

(Aananda) on women. This has been told earlier also. As our Lord has taken this incarnation for their sake only, it is necessary, that He should do their "tasks", and for this sake only, "relationship" with our Lord was required. Just listening to our Lord's glory and Leelas (Sravanam) is the way to establish a "simple" relationship! That is why, this is referred to here. The word "Māthra" (only) has been used to indicate that, these ladies did not require to do any other spiritual practice like contemplation etc. HERE THE GRACE OF OUR LORD AS "PRAMEYA" (BELOVED LORD, WHO OUT OF LOVE, FOR HIS DEVOTEE, BLESSES THE DEVOTEE, WITH HIS POWER OF GRACE) ONLY IS IMPORTANT! Our Lord, therefore, forcibly and by Himself, "lifted" their minds and got them established in Himself! Here, the "special" nature of those, who sing the glories of our Lord (Keerthanam) is referred to. THOSE WHO HAVE SUNG THE GLORY OF OUR LORD ALWAYS. i.e. many have sung the glory of our Lord (the word Urugaaya denotes it). Our Lord, lifted and abducted the minds of these persons also forcibly!

These ladies were always remembering our Lord and had also His "Darsan" at all times. How come, it is said here, that, their "minds" also were "abducted" and attracted by our Lord? The reason for this is, that their "minds" also were established in our Lord only – but their minds were attracted due to the "beauty" of our Lord. Hence, here, there was no necessity for our Lord to have exercised His power as "Prameya". In this way, the three types of "queens" who were full of "qualities" have been described.

The queens who had gone beyond the "three qualities" are now rendering their "praise" (Stuti).

याः संपर्यचरन्प्रेम्णा पादसंवाहनादिभिः ।

जगद्गुरुं भर्तृबुद्ध्या तासां किं वर्ण्यते तपः ॥२७॥

VERSE 27 Meaning: “Those queens, understanding our Lord Sri Krishna who is the “teacher” of this Universe as their “husband”, are engaged in rendering loving service to Him like massaging His holy feet etc. How can we adequately describe the glory of their penance?”

श्रीसुबोधिनी: साक्षाद्देहसम्बन्धः सर्वभावेन यासां तत्रापि प्रेम्णेति आन्तरः सम्बन्धः। पादसंवाहनादिभिरिति बाह्यः। जगद्गुरुमिति क्रिययापि विहितप्रकारेणापि तासां फलसिद्धावुपाय उक्तः भर्तृबुद्ध्येति तासां बुद्धिरप्युत्तमा निरूपिता। न तु गोपिकावज्जारबुद्धिरिति भावः॥

SRI SUBODHINI: Those queens who had “bodily” relationship with our Lord, with all their mind (i.e. totally) had also intense internal relationship with our Lord, as they had pure love and devotion for our Lord.

Massaging the holy feet of our Lord and others denote the external “relationship”. The word “Jagatgurum” (teacher of this Universe) has been used to indicate, that a devotee will attain the “results” through the performance of these acts of service (Kriya), and also on doing all the “Seva” (service) as per the scriptures i.e. these are the ways to attain the “result” (viz. the Lord)! Later, it is said that, these ladies performed this “service” with the “intellect”, that the Lord was their “husband”! Through this, it is said, that their “intellect” was the “best”. They did not have the attitude of a “paramour” to our Lord, as the Gopis had. This is the purport.

बुद्धिः प्रपत्तिः सम्बन्धो द्विविधोऽपि विधेर्बलम् ।

प्रमेयबलमित्यासां षोढा कृष्णो निरूपिताः ॥

एकैकोऽपि महत्पुण्यसाध्यः षण्णां तु का कथा ।

अतस्तपः प्रशंसां हि तासां वक्तुं क ईशते ॥

तदाह तासां किं वर्ण्यते तपः इति। एवं सर्वासां निरोधमुक्त्वा प्रसङ्गादपि कृतं भगवतोपेक्षितमेवेति संज्ञापयितुं उपसंहारे निरूपयति एवं वेदोदितं धर्ममिति।

KĀRIKAS – Meaning: “Although their intellect of undivided devotion to our Lord, was of two kinds, due to the strength of the scriptures, the “intellect” of regarding our Lord as the “husband” is the “best”. Through this, our Lord’s role as “Prameya” in 6 ways has been described. Where even one “quality” is enough to get the grace of our Lord, what can we say about the glory of grace, through all the 6 qualities? Hence, who is there, who is capable of adequately describing the glory of their penance? No one is there!”

In this verse, it is said that, “How can anyone adequately describe the glory of their penance? In this way, after describing the Nirodha attained by all these queens, it is said, that the Lord gave them up also (having got disappeared in their minds). With a view to explain this, this story is ended, through the next verse.

एवं वेदोदितं धर्ममनुतिष्ठन्सतां गतिः ।

गृहं धर्मार्थकामानां मुहुश्चादर्शयत्पदम् ॥२८॥

VERSE 28 Meaning: “In this way, our Lord Sri Krishna, who is the final “goal” of all noble and saintly persons, protected the “Dharma” as prescribed by the Vedas. He has shown through this again and again, that the actual place for the fruition of the 3 goals of life viz. Dharma, Artha and Kaama is the “home” (life of a householder) only.”

श्रीसुबोधिनी: यथा निरोधोऽभिप्रेतः एवं वेदोदितोऽपि धर्मः लोकशिक्षार्थं भगवतोऽभिप्रेतः। तत्र हेतुः सतां गतिरिति। अन्यथा सन्मार्गव्यवस्था न स्यादिति सतां रक्षा न स्यादिति। न केवलं वैदिकधर्म एव भगवतोऽभिप्रेतः किन्तु स्मार्तोपि त्रिवर्गः। तदासक्तानां बुद्धिसंग्रहार्थमभिप्रेत इत्याह गृहं धर्मार्थकामानामिति। त्रिवर्गस्य पदं स्थानभूतं गृहमिति मुहुर्मुहुर्वारं वारं षोडशसहस्रप्रकारेण अदर्शयत् लोकेभ्यः प्रदर्शयामास। ॥२८॥

एवं भगवतो धर्मपरत्वमुक्त्वा स्त्रीणामतथात्वे गार्हस्थ्यं धर्मविरुद्धमिति तासामपि धर्मपरत्वं वक्तुमाह आस्थितस्येति।

SRI SUBODHINI: Like our Lord desires His devotee to attain “Nirodha” (pure and total love for Him), in the same way, He considers the “Vedic Dharma”, as being very important for “instructing” this world. The reason for this is that **OUR LORD IS THE FINAL “GOAL” OF NOBLE AND SAINTLY PERSONS!** If the Lord were not to do like this, then the path of “virtues and goodness” will not be established, and noble and saintly persons’ “safety” will be in danger. Not only the “Vedic Dharma” is considered as pleasing to our Lord but our Lord accepts and approves the “Smartha” Dharma (way) of attaining the three goals of one’s life viz. Dharma, Artha and Kaama! These “rules” have been provided by our Lord for the due protection of those, who are desirous of these three “goals” (majority of people desire this only, and this is as per the will of our Lord). That is why, the importance of “home” (Griham) has been particularly emphasized. **OUR LORD HAS SHOWN THIS, THROUGH HIS OWN LIFE IN 16,000 HOUSES, WITH 16,000 LARGE FAMILIES!**

In this way, after describing the devotion to “Dharma” on the part of our Lord, it is said, that these queens were not like our Lord, and perhaps for them this “household”

Dharma was “opposing” in nature. With a view to remove this doubt, it is said that, these queens were also devoted to “Dharma” – as per the next verse.

आस्थितस्य परं धर्मं कृष्णस्य गृहमेधिनाम् ।

आसन्धोऽशसाहस्रं महिष्यास्तु शताधिकम् ॥२९॥

VERSE 29 Meaning: “The number of wives of our Lord, who observed the highest standards and rules of an ideal householder’s life was 16,108.”

श्रीसुबोधिनी: परमोत्कर्षापन्नं धर्ममास्थितस्य कृष्णस्य स्वरूपत एकस्य गृहमेधिनां गृहस्थत्वेन नानारूपस्य षोडशसाहस्रं महिषीणामासीत्। महिष्या इति षष्ठ्येकवचनम्। यथा एकः कृष्णः बहवो गृहस्थाः तथैका महिषी षोडशसहस्रसङ्ख्यायुक्तेत्यर्थः। तुशब्दः प्रकारान्तरं वारयति। शताधिकमिति सहस्रस्य विशेषणं शतसङ्ख्यायुक्तेभ्योऽप्यधिकमित्यर्थः। एकापि स्त्रीः शतस्त्रीभ्योप्यधिका सर्वभावेनेति ॥२९॥

एवं धर्मार्थतां निरूप्य प्रजासंपत्त्यर्थतापि तासां मुख्येति उपसंहारे तदप्याह तासां स्त्रीरत्नभूतानामिति।

SRI SUBODHINI: Our Lord practiced the highest standards of an ideal householder’s life. For this sake our Lord took different forms as He had 16,000 wives. In this verse, the words “of the wives” have been used and our Shri Mahaprabhuji explains the purport of this, by telling that like our Lord, although being ONE, was seen by each of these 16,000 wives in a separate different from in their respective houses, in the same way each of His queens had also 16,000 forms! The word “Tu” (but) negates any other meaning. The words “higher than 100” is denoting the number of “1000s”! The purport of this is, that even one of the queen was considered as more than “100” in value, due to their love and devotion to our Lord!

In this way, after describing the aspects of "Dharma" and "Artha", it is now told that, in these queens, the aspect of their children born to our Lord, is also important - as per the next verse, in conclusion.

तासां स्त्रीरत्नभूतानामष्टौ याः प्रागुदाहृताः ।

रुक्मिणीप्रमुखा राजस्तत्पुत्राश्चानुपूर्वशः ॥३०॥

VERSE 30 Meaning: "Oh king! I have already told you earlier about the 8 important wives of our Lord Sri Krishna, who were like the precious stones among women, like Rukmaniji and others and also the names of their children."

श्रीसुबोधिनी: यद्यपि सर्वासामेव दश दश पुत्रास्तथापि मुख्या एव कथिता इति उपसंहारे ता एवानुवदति। तासां स्त्री रत्नभूतानां सर्वा एव सर्वत उत्कृष्टा इति रत्नपदप्रयोगः। तत्रापि अष्टौ याः प्रागुदाहृता रुक्मिणीप्रमुखाः ॥

SRI SUBODHINI: Though each of the queen had given birth to 10 sons each, even then, the important queens have been referred to here (8) in conclusion. The word "precious gems" has been used to indicate that everyone was the "best"! Among these also, Rukmaniji and others were the 8 important queens.

रुक्मिणी सत्यभामा च कालिन्दी ऋक्षकन्यका ।

सत्या भद्रा मित्रविन्दा लक्ष्मणेत्यष्टनायिकाः ॥

KĀRIKA Meaning: "(1) Rukmani, (2) Sathyabhaama, (3) Kaalindi, (4) Jaambavati, (5) Sathya, (6) Bhadra, (7) Mitravinda and (8) Laxmana - these are the 8 principal queens."

श्रीसुबोधिनी: राजन्निति सम्बोधनं स्त्रीबाहुल्यरसाभिज्ञानार्थं तत्पुत्राश्च उदाहृताः। आनुपूर्वशः ज्येष्ठानुक्रमेण। चकारात्पौत्रोप्युक्त इति ज्ञापितम्

॥३०॥

अनुक्तानां सर्वासां तुल्यत्वाय पुत्रादिसम्पत्तिमाह एकैकस्यां दश दशेति।

SRI SUBODHINI: "Oh king! — this addressal was given for the reason, that "being a king, you, also know the "Rasa" (bliss) in the relationships with many wives". Reference also is made to the sons of our Lord, and the word "Cha" (and) denotes our Lord's grandsons also.

Those names, which have not been told, are now referred to, in the next verse, having been blessed with the wealth of children.

एकैकस्यां दश दश कृष्णोऽजीजनदात्मजान् ।

यावन्त्य आत्मनो भार्या अमोघरतिरीश्वरः ॥३१॥

VERSE 31 Meaning: "Our Lord Sri Krishna, who is always of truthful intent, originated, from all His wives, 10 sons each, as his love for all of them was not fruitless."

श्रीसुबोधिनी: इच्छया पुत्रत्वव्यावृत्त्यर्थं आत्मजपदम्। प्रायिकव्यावृत्त्यर्थं यावत्य इति। दश भावा भवन्तीति सर्वेष्वपि भावेषु भगवान् अमोघरतिः। फलपर्यवसानं अमोघत्वम्। ननु दश दशैव कथमुत्पादिताः। 'दशास्यां पुत्रानाधेहि' इति श्रुतिरिति चेत्। तथापि नैतल्लोके नियतं तत्राह ईश्वर इति अशक्ताः श्रुत्यर्थपरिपालनं मा कुर्वन्तु नाम, शक्ताः कथं न कुर्वन्तीत्यर्थः ॥३१॥

धर्मार्थमेव भगवता पुत्रा उत्पादिता इति अष्टादशविद्यास्थानीयाः अष्टादश पुत्राः महावीर्या निरूप्यन्ते तेषामुद्दामवीर्याणामिति।

SRI SUBODHINI: As our Lord "originated" His "sons" through His mere "desire and will" the word, "Aatmaja" has been used! In fact, each and everyone of the "queen" got 10 sons without any one missing it! The "desire" (Kaama) has 10 "parts" fulfilled through the 10 senses. Hence our Lord being invested with this total "Bhāva" or attitude of "love" (Rati), He was able to originate these "sons" by His mere will and love. Why

10 each? Answering this, it is said that, the Vedas give the order “originate” 10 sons in this wife”. Hence, our Lord was interested to prove the validity of the Vedic orders, and He originated 10 sons each. The Vedas have declared this, but usually, we do not see this happening in this world. On this, it is said, that OUR LORD IS THE LORD OF THE UNIVERSE – ISHWARA! AS SUCH, HE IS OMNIPOTENT AND ALL CAPABLE! Those who are weak only cannot follow the rules of the Vedas. But our Lord is capable and omnipotent. Hence, if He also does not observe the rules and order of the Vedas, then, it will be considered as inappropriate! Hence, our Lord observed the “order” of the Vedas and originated 10 sons each from His queens!

Our Lord “originated” these sons for the sake of “Dharma” only (to lead a “righteous” life as a “Vedic” duty. Hence, as per the 18th system of knowledge (Vidhya), our Lord originated 18 sons who became of “remarkable valour and brilliance”. This is being described through the next verse.

तेषामुद्दामवीर्याणामष्टादश महारथाः ।

आसन्नद्वारयशसस्तेषां नामानि मे शृणु ॥३२॥

VERSE 32 Meaning: “Among our Lord’s sons were 18 great warriors, of remarkable valour and fame. Listen to their names.”

लक्षं षष्टि सहस्राणि तथाशीतिर्निरूपिताः ।

केचित्सहस्रमधिकं प्राहुर्नैतन्मतं सताम् ॥

KĀRIKA Meaning: “All told, our Lord had 1,60,080 sons. Some say that there were 1000 more sons. But this view is not shared by the great and noble saints.”

श्रीसुबोधिनीः तेषां पुत्राणां मध्ये अष्टादश महारथाः सर्व एव च उद्दामवीर्याः। वस्तुतस्तु सर्व एव महारथाः, तथापि तावद्भिर्महारथत्वं प्रकटीकृतमिति ज्ञापयति। आसन्निति। विद्यानां प्रामाण्यसिद्धयर्थं तावद्भिरेव वीर्यं प्रकटीकृतम्। भगवति विद्यमाने त्वन्येषां न प्रयोजनम् ॥३२॥

अतो लोकसिद्धयर्थं तेषां नामान्याह प्रद्युम्न इति।

SRI SUBODHINI: Among these sons, 18 sons became great “warriors” (Mahaarathi) and were remarkably “valourous”! In fact, all the sons of our Lord were great warriors, but these 18 sons, exhibited their great “valour” in a prominent manner. They had exhibited this “valour” only as a “proof” of their having learnt these systems of knowledge (Vidhya) of the art and science of fighting! But we should remember here, that when our own Lord Sri Krishna is present, then all others have no purpose or role in the scheme of things, as everything happened, as per the will of our Lord!

Once again, with a view to make their “names” famous in this world, through the next verse, their “names” are mentioned.

प्रद्युम्नश्चारुदेष्णाश्च दीप्तिमान्भानुरेव च ।

साम्बो मधुर्बृहद्भानुश्चित्रभानुर्वकोऽरुणः ॥३३॥

पुष्करो वेदाबाहुश्च श्रुतदेवः सुनन्दनः ।

चित्रबाहुर्विरूपश्च कविर्न्यग्रोध एव च ॥३४॥

एतेषामपि राजेन्द्र तनुजानां मधुद्विषः ।

प्रद्युम्न आसीत्प्रथमः पितृवद्भुविमणीसुतः ॥३५॥

VERSES 33, 34 and 35 Meaning: “Pradhyumna, Chaarudeshna, Aniruddha, Deeptimaan, Bhaanu, Saamba, Brihadbhaan, Chitrabhaanu, Vrika, Aruna, Pushkara, Vedabahu, Srutadeva, Sunandana, Chitrabaahu, Viroopa,

Kari and Nyagrodha — these were the 18 sons who were great warriors.”

“Oh king! Of all the sons of our Lord, Pradhyumna, the son of Rukmaniji, was like His father viz. our Lord Sri Krishna, and was of a great prowess and valour.”

श्रीसुबोधिनीः द्वितीयश्चारुदेष्णः अनिरुद्ध इति पाठेऽपि पुत्र एव कश्चिदनिरुद्धः। तेषामपि पुत्राः शतश इति पौत्राणां मध्ये एकेनैव महारथत्वं प्रकटीकृतमिति तमाह एतेषामपीति। मधुद्विषस्तनुजानामिति अत्यन्तं सामर्थ्यं निरूपितम्। तत्रापि प्रथमस्य विशेषमाह प्रद्युम्न आसीत्प्रथम इति। तस्य विशेषतो निरूपणस्य प्रयोजनमाह पितृवदिति। वैशिष्ट्ये हेतुमाह प्रथमो रुक्मिणीसुत इति। रुक्मिणी श्रेष्ठा तत्रापि प्रथमो वीर्यवत्तरो भवति ॥३३-३५॥

वंशनिरूपणप्रस्तावे नवमस्कन्धशेषे भगवान्निरूपित इति मध्ये प्रश्नानुरोधेन वीर्याण्यपि निरूप्य तदन्ते शिष्टं वंशमाह स रुक्मिणो दुहितरमिति।

SRI SUBODHINI: The other warrior was Chaarudeshna. The name of “Aniruddha” has been given here, and we have to take that there was a son by the name of Aniruddha also. All these sons had 100 sons each born of them. Among the grandsons of our Lord, only one person exhibited great warriorship. All these sons were of remarkable capacity. Among all these, the greatness of Pradhyumna is being emphasized. The word used here “like His father” (Piturvat), denotes that only Pradhyumna was of the same “valour” like his father viz. Our Lord Sri Krishna. Why? Because, he was the first-born of Rukmaniji, who was the “best and the highest” (as Goddess Mahalaxmi) among our Lord’s queens! Hence, being the “first born” of both our Lord and Rukmaniji, Pradhyumna became the “best” among the strong and valiant warriors!

In the description of the family lineage of our Lord, whatever was remaining to be told in the 9th canto of

Sri Bhagavatam, has now been told. As per the questions asked, in the middle, by the king, Sri Sukadeva has told regarding the "valour" of these sons. Now in the end, the description of the remaining family lineage is done, through the next verse.

स रुक्मिणो दुहितरमुपयेमे महारथः ।

तस्मात्सुतोऽनिरुद्धोऽभून्नागायुतबलान्वितः ॥३६॥

VERSE 36 Meaning: "This great warrior Pradhyumna, got married to the daughter of Rukmi. Through this marriage, Pradhyumna got Sri Aniruddha as his son, who had the power and strength of 10,000 elephants."

श्रीसुबोधिनीः महारथ इति जित्वा हरणं द्योतितम्। ततः प्रद्युम्नादनिरुद्धोऽभूत्। तस्य विशेषतो निरूपणे प्रयोजनमाह नागायुतबलान्वित इति ॥३६॥

ततोऽपि वंशमाह स चापीति।

SRI SUBODHINI: The word "great warrior" (Mahaarathi) is used to indicate that Pradhyumna became victorious before doing the "abduction" (of his wife). Later Aniruddha was born and other "sons" have not been described except Aniruddha only. The purport of this is, that Aniruddha was the "best" among all others, as he had the power and strength of 10,000 elephants, which all others did not have.

The family lineage of Aniruddha also is being described through the next verse.

स चापि रुक्मिणः पौत्रीं दौहित्रो जगृहे ततः ।

वज्रस्तस्यामभूद् यस्तु मौसलादवशेषितः ॥३७॥

VERSE 37 Meaning: "Aniruddha got married to

the granddaughter of Rukmi, through whom, he had a son by the name of Vajranaabha. He is the only one, who escaped death through the "Musala weapon" (all the Yadavas died due to this "Musala", except Vajranaabha).

श्रीसुबोधिनी: रुक्मिणः, पौत्रौ, दौहित्र इति पदत्रयेण, मूलदोषसंसर्गदोषो निरूप्य तादृश एव कलौ स्थास्यतीति ज्ञापितम्। तदाह वज्रस्तस्यामभूदिति। मौसलयुद्धादवशेषितः उर्वरितः ॥३७॥

ततोऽपि वंशमाह प्रतिबाहुरभूतस्येति।

SRI SUBODHINI: Through the reference to Rukmi, granddaughter and daughter's son, the "blemish" such as this, will continue to remain in this "Kaliyuga" (aeon of Kali). In this way, the grand-daughter of Rukmi, got a son by the name of Vajranaabha and he was the only one among the Yadavas who escaped "death through the "Musala" (pestle) weapon!

Now, the further "lineage" is being explained through the next verse.

प्रतिबाहुरभूतस्य सुबाहुस्तस्य चात्मजः ।

सुबाहोः शान्तिसेनोऽभूच्छ्रुतसेनस्तु तत्सुतः ॥३८॥

VERSE 38 Meaning: "Vajranaabha had a son by the name of Pratibahoo, who in turn got a son by the name of Subahu. Subahu got a son by the name of Santisena, who in turn got a son by the name of Srutasena."

श्रीसुबोधिनी: तस्य वज्रनाभस्य प्रतिबाहुः पुत्रोऽभूत्। तस्य च सुबाहुः, सुबाहोः शान्तिसेनस्तस्य च श्रुतसेन इति चतुर्विधपुरुषार्थसाधकाश्चत्वारो निरूपिताः ॥३८॥

अन्येषां पुरुषार्थपयवसानं न भविष्यतीत्याशङ्क्य तन्निराकरणार्थमाह नह्येतस्मिन्कुल इति।

SRI SUBODHINI: Vajranaabha had a son by the name of Pratibahoo, who got a son by the name of Subahu, then Shantisena was born to Subahu, who in turn got a son by the name of Srutasena. These four sons have been described as the “instruments” for the fulfillment of the 4 main goals of human life! Can they not fulfill other goals of human life? This doubt is removed through the next verse.

नहोतस्मिन्कुले राजन् अधना अबहुप्रजाः ।

अल्पायुषोऽल्पवीर्याश्च अब्रह्मण्याश्च जज्ञिरे ॥३९॥

VERSE 39 Meaning: “Oh king! In this family of our Lord, no one was without wealth (poor), of few children, of premature age, of less valour and a non-devotee of the Brahmins. No one was born like these.”

श्रीसुबोधिनी: यादवकुले। राजत्रिति सम्बोधनं संमत्यर्थम्। अधना दरिद्राः, अबहुप्रजाः ‘एष्टव्या बहवः पुत्रा’ इति वाक्यात्। न केऽप्यपेक्षितपुत्रविहीना इत्यर्थः। एतद्बहिरङ्गद्वयम्। आन्तरमाह अल्पायुषोऽल्पवीर्याश्चेति। एवं चतुर्भिर्गार्हस्थ्यं निरूप्य ब्रह्मचर्यमिव निरूपयन्नाह अब्रह्मण्याश्चेति॥

SRI SUBODHINI: “Oh king!” This addressal is for the sake of “approval”. No one in our Lord’s family lineage, who was not capable of originating sons, as per their own will and desire! In other words, whoever wanted whatever number of children, they were able to originate them. All these children were of great valour and enjoyed long life. Through these 4 factors, the glory of their “householder’s” life has been described. They were all devoted to the Brahmins also — thus describing their “celibate” lives (i.e. before the “marriage” and entering into the “householder’s life”).

अर्थकामौ तथा धर्मश्चिरजीवित्वमेव च ।

एतत्साधारणं प्रोक्तं वीर्यं तु क्षत्रियत्वतः ॥३९॥

श्रीसुबोधिनीः ज्ञानार्थं तेषां संख्या वक्तव्येत्याह यदुवंशप्रसूतानामिति।

KĀRIKA Meaning: “Memory, desire, Dharma and long life are told to be “ordinary”. The “valour” was natural to them, as they belonged to the “warrior” class.”

Sri Sukadeva desired that king Parikshit should have the knowledge of their “numbers” — as per the next verse.

यदुवंशप्रसूतानां पुंसां विख्यातकर्मणाम् ।

संख्या न शक्यते कर्तुमपि वर्षायुतैर्नृप ॥४०॥

VERSE 40 Meaning: “Oh king! Those, who were born in the family lineage of Yadu, no one can count the number of these children, even during the course of lakhs of years.”

श्रीसुबोधिनीः सङ्ख्या वर्तते परं कर्तुमशक्या। अज्ञानमेव महत्त्वसूचकमिति। न योगजधर्मेण ज्ञात्वा कथनम्। एकेन पुरुषेण मार्कण्डेयवच्चिरजीविनापि वर्षायुतैरपि तेषां सङ्ख्या कर्तुमशक्येत्यर्थः ॥४०॥

तर्हि कथं परिज्ञानम्। कोट्यर्बुदसंख्ययापि बुद्धिः पर्यवसितेति चेत् तत्राह तिस्रः कोट्य इति।

SRI SUBODHINI: The numbers are so many, that no one can count them. The “ignorance” about these numbers, is the indicator of their “greatness”. It is also not proper to describe their numbers through Yogic powers. Even sages like Markandeya, who is always living (having no death) will not be able to tell about them, even in many lakhs of years!

Then how can anyone know about them? Our intellects will get “baffled”, even if it is said, that their

“numbers” will be in “crores”. The answer to this is given by the following verse.

तिस्रः कोट्यः सहस्राणामष्टाशीतिशतानि च ।

आसन् यदुकुलाचार्याः कुमाराणामिति श्रुतम् ॥४१॥

VERSE 41 Meaning: “I have heard that there were 3000 crores and 8800 teachers for teaching the Yadava children.”

श्रीसुबोधिनी: आदौ सहस्राणां तिस्रः कोट्यः त्रिंशदर्बुदानि। ततः अष्टाशीतिशतानि च। अष्टाधिकान्यशीतिशतानि। लक्षसंख्या भगवत्पुत्रेष्वेव निरूपितेति कोटिसंख्यां सहस्रसंख्यां शतसंख्यां ततो न्यूनसंख्यां चोक्तवान्। एतावन्तः यदुकुलाचार्याः यदुकुलोद्भवा एव आचार्याः। तत् कुमाराणामिति श्रुतमिति प्रमाणम्। बहूनां मध्ये कश्चिदाचार्यो भवितुमर्हति। बालकाश्चैकस्य स्थाने बहवोऽपि पठन्ति। अनेनैव तेषां बहुत्वं ज्ञातव्यमित्यर्थः ॥४१॥

तर्ह्यनेनैव प्रकारेण यादवानां संख्यां वदेत्याशङ्क्याह संख्यां यादवानां कः करिष्यतीति।

SRI SUBODHINI: “These 3000 crores and 8800 teachers, who were born in the Yadu’s clan as “teachers”, who taught the Yadava children. “This is what I have heard”! Thus spoke Sri Sukadeva. There were 1 lakh teachers specially provided for the children of our Lord only. In this way, numbers of crores, lakhs, thousands, hundreds etc. have been given. Of all these, many could have become “teachers” also. Many “boys” learn at the feet of one “teacher” in a class. Through this, we can easily understand the countless numbers of the Yadavas.

Can anyone, in this way, give the actual number of the Yadavas? This doubt is removed through the next verse.

संख्यानं यादवानां कः करिष्यति महात्मनाम् ।

यत्रायुतानामयुतलक्षेणास्ते स आहुः ॥४२॥

VERSE 42 Meaning: "Who can count the numbers of these great Yadavas who were "Mahatmas" (noble persons), several lakhs of Yadavas were the subjects of the territory of Ugrasena. In the same way, the servants and others were also many (in lakhs)."

श्रीसुबोधिनी: यादवाः स्वरूपतोऽपि संख्यातुमशक्याः आनन्त्यात्। तत्रापि विशेषमाह महात्मनामिति। एकैकस्य कोटिशः सेवकाः सन्तीति प्रधानगुणभावेन गणनायां सुतरामेवानन्त्यमित्यर्थः। अत एव मुख्ये सेवकानन्त्यं निरूपयति यत्रायुतानामिति। अयुतानामयुतस्य लक्षेण न्यर्बुदसहस्रेण सेवकवर्गेण सह स आहुकः उग्रसेनो राजा आस्ते। एवमन्येषामपि सेवकवर्गो ज्ञातव्यः ॥४२॥

ननु जीवा उत्तमाः केचन एवोत्पद्यन्ते। एतावतां कथमेकदोत्पत्तिरिति चेत् तत्राह देवासुराहवहता इति।

SRI SUBODHINI: As the Yadavas were innumerable, it is difficult to count their exact numbers. The special feature in them, is that they were all "virtuous and noble persons" (Mahaatmas). Each of these noble Yadavas had crores of servants. In this way, if the counting is done, then the numbers become "uncountable"! i.e. each of these great Yadavas had innumerable and countless number of servants. 10 thousands are counted as a "Yootha" and in this way, there were 10,000 "Yoothas"! This much was there as the subjects of Ugrasena, and similar numbers were servants also. In the same way, there were servants with the other Yadavas also. Due to this, who can successfully count their actual numbers?

In this world, some “Jeevas” of the highest nature get originated and how come, in this one place, at one time, so many virtuous and noble persons got originated? This is answered through the next verse.

देवासुराहवहता दैतेया ये सुदारुणाः ।

ते चोत्पन्ना मनुष्येषु प्रजा दृप्ता बबाधिरे ॥४३॥

VERSE 43 Meaning: “In the battle between the celestial Beings and demons, the most wicked and violent demons were destroyed. These demons came to be manifested among the “humans”, and began to give pain to all.”

श्रीसुबोधिनी: देवानामसुराणां च पूर्वं बहव एव आहवाः संग्रामा जाताः। तत्र ये दैतेयाः सुदारुणाः देवानां मूलभूतब्राह्मणानाशार्थं मनुष्येषु उत्पन्नाः। चकारात् अन्येऽपि तत्सम्बन्धिनः तेषामुत्पत्तौ पूर्वधर्माः समागता इति ज्ञापनार्थमाह प्रजा दृप्ता बबाधिर इति ॥४३॥

SRI SUBODHINI: In the olden times, there were several wars fought between the demons and the celestial Beings (Devas). Several demons were destroyed in these wars and these demons, manifested themselves as “human” beings, with a view to destroy the Brahmins, who are considered as the “base and root” of the celestial Beings. The word “Cha” (and), indicates, that there were many others too, who were related to these demons. All of these got back their previous blemish of being “egoistic” (Garvam) and through this, they all began to trouble everyone in the world.

तन्निग्रहाय हरिणा प्रोक्ता देवा यदोः कुले ।

अवतीर्णाः कुलशतं तेषामेकाधिकं नृप ॥४४॥

VERSE 44 Meaning: “Oh king! For the sake of subjugating these demons in the “human” form, through

the orders of our Lord, celestial Beings manifested themselves in the lineage of Yadu, which consisted of 101 main family branches.”

श्रीसुबोधिनी: ततो जगद्रक्षार्थं प्रवृत्तो भगवान् तेषां दैत्यानां निग्रहार्थं देवाः प्रोक्ताः आज्ञप्ताः। ततस्ते कोटिशो देवगणाः क्वचित्क्वचिदवतीर्णाः यदोः कुले तेषां मध्ये कुलानां शतमवतीर्णमेकमधिकं च। तत्रापि नायकरूपम्। नृपेति संबोधनं सन्तोषाय ॥४४॥

ननु देवा एवावतीर्णास्तावन्त इत्यत्र किं प्रमाणमिति चेत् तत्राह तेषां प्रमाणं भगवानिति।

SRI SUBODHINI: Our Lord, desirous of protecting this Universe, and with a view to destroy these demons, ordered the celestial Beings, “All of you take birth in the family lineage of Yadu”. After getting our Lord’s order, all these celestials, many crores in number, manifested themselves in the family branches of Yadu, at several places, and this comprised of 101 main family branches, considered as the most important ones among the Yadavas. “Oh king!” – this addressal has been given by Sri Sukadeva, for the sake of happiness of both!

All of these are celestial Beings only, having taken manifestation as human beings! What is the proof for this? - as per the next verse.

तेषां प्रमाणं भगवान्प्रभुत्वे चाभवद्भरिः ।

ये चानुवर्तिनस्तस्य ववृधुः सर्वयादवाः ॥४५॥

VERSE 45 Meaning: “All these Yadavas regarded our Lord Sri Krishna as their Lord and master. And they accepted our Lord’s views only as “truthful” and as “evidence” in every situation or task! Those Yadavas, who continued to follow and be devoted to our Lord, always prospered, in every way.”

श्रीसुबोधिनी: तेषां देवत्वे भगवानेव प्रमाणं। कथं भगवतः प्रामाण्यमिति चेत् तत्राह प्रभुत्वे चाभवदिति। यतस्तेषां प्रभुर्जातो भगवानतो ज्ञायते ते दैवा इति। न ह्यन्येषां भगवान् प्रभुर्भवति प्रभुसेवकयोः सजातीयत्वापेक्षणात्। ननु त एव प्रेषणीयाः किमिति तैः सह भगवानागत इति चेत् तत्राह हरिरिति। तेषां दुःखापनोदनार्थमागतः। अत एव कालादिकृतप्रतिबन्धाभावात् सर्व एव यादवाः तदीया अन्येऽपि भगवतो ये अनुवर्तिनः ते सर्वेऽत्यन्तं ववृधुरित्याह ये चानुवर्तिनस्तस्येति। प्रायिकत्वव्युदासाय सर्वपदम्। वृद्धिर्हि वटबीजाद्वटवज् ज्ञातव्या। एवं प्रसङ्गात्तेषां माहात्म्यमानन्त्यं भगवत्सम्बन्धान्निरूपितं। ॥४५॥

अत एव वे सर्वे सपरिकराः निरोधे निरूपिताः। तत्र तेषामधिकारापन्नानां वैयग्र्यसम्भवात् बहिर्मुखत्वसम्भवाच्च निरोधः सम्पन्नो न वेति शङ्कां निराकर्तुमाह शय्याशनादनालापेति।

SRI SUBODHINI: All these were celestial beings and the “evidence” for this is our Lord only! How come that our Lord is the proof? On this, it is said, that all these Yadavas regarded our Lord only as their “Lord and master”. Through this, we can easily realize, that all these Yadavas were indeed celestial beings only. Our Lord does not become the Lord and master of anyone else! There is a necessity of “similarity” between the master and His servants. In other words, there is always “similarity” between the master and the servants. If the Lord was desirous of subjugating the “ego” of the demons, He could have got this task accomplished by just sending the celestial beings, and what was the necessity for the Lord Himself to have come? Answering this, it is said that **OUR LORD IS SRI HARI – WHO DISPELS THE SORROW OF EVERYONE! THE LORD HAS COME BY HIMSELF, WITH A VIEW TO DESTROY THEIR SORROW! BY OUR LORD HIMSELF COMING, FACTORS SUCH AS “TIME” (KAALA) ETC. CANNOT**

PUT ANY OBSTRUCTION IN THIS TASK OF OUR LORD! All the Yadavas belonged to Him. All those who also remained as followers of our Lord, would also be great - like the huge banyan tree! A banyan tree's seed makes the tree always grow and expand. In this way, the greatness and their "expansive" nature of the Yadavas, have happened due to their being "related" to our Lord.

Therefore, due to their "relationship" with our Lord only, all these Yadavas, along with their servants, are said to have attained Nirodha in our Lord. A doubt arises, as to whether they really attained Nirodha or not, due to their disturbed nature and externally-oriented attitudes? — caused by the authority which they had got, as being related to our Lord? This doubt is removed through the next verse.

शय्याशनाटनालापक्रीडास्नानासनादिषु ।

न विदुः सन्तमात्मानं वृष्णयः कृष्णचेतसः ॥४६॥

VERSE 46 Meaning: "The mind of the Yadavas was fully established in our Lord Sri Krishna — that they forgot their bodies totally (due to the devoted remembrance of our Lord), while they slept, ate food, roamed, talked, played, took bath and while doing all the other tasks."

श्रीसुबोधिनीः सप्तपदार्थाः, भगवान् षड्गुण एवं तेषां तथा जात इति ज्ञापयितुं निरूपिताः। शय्या च अशनं भोजनम्। अटनं परिभ्रमः। आलापः वार्ता। क्रीडा द्यूतादि। स्नानं आसनं च। एते सप्त पदार्थाः प्रकारपराः। तत्रैश्वर्यादिधर्मा योजनीयाः। तथा सति प्रकारतामापद्यन्ते किं बहुना सर्वावस्थासु आत्मानं यथा स्थानस्थितं न विदुः। अनेन पञ्चविसमृतिरुक्ता। तदासक्तिमाह कृष्णचेतस इति। कृष्ण एव चेतो येषां, गोकुलस्थानां तु पूर्वमेव निरूपितम्। स्त्रीणां च राजसानां सात्त्विकानां चायं निरोध इति सम्पूर्णा निरोधलीला ॥४६॥

एवं लीलायामुपपादितायां भारतवद् भूभारहरणं विशेषाकारेण न निरूपितमिति शंकां व्यावर्तयितुं कैमुतिकन्यायनिरूपणाय भगवतो नानाविधानि माहात्म्यानि निरूपयति तीर्थ चक्रे नृपो नमिति।

SRI SUBODHINI: In this world, due to 7 objects or tasks, a person tends to forget our Lord. By doing these tasks, in an orderly basis, a person gets attached to these objects/tasks. But the Yadavas, even while doing all these tasks, never forgot our Lord, even for a moment! They discharged all these tasks/duties without any attachment. That is why, through this verse, their Nirodha (pure and total devotion to our Lord) in our Lord has been explained!

The seven objects are — our Lord with His 6 virtues became, all of their “7” objects by Himself! With a view to explain this, they are detailed. (1) Sleeping, (2) eating food, (3) roaming, (4) speaking, (5) playing (dice etc.), (6) taking bath and (7) sitting! These 7 objects/actions are always done by a person “externally”. Now, our Lord’s 6 virtues got joined into these “activities”, and it took the nature of our Lord’s “virtues”. What more can we say? The Yadavas forgot themselves, while doing all these actions as they remembered our Lord at all times. They considered this “remembrance” of our Lord as the “Most Important” ACTIVITY, while they went about doing all these daily chores. Hence they forgot themselves completely. In fact, it is said by our Shri Mahaprabhuji, that they did not know, as to what were they doing as they had fully forgotten this entire Universe! THEIR MIND HAD ATTAINED NIRODHA IN OUR LORD! The people of Gokulam had attained Nirodha in our Lord and this has been told earlier! Now the Nirodha attained by the women, and of the Rajasik and Tamasik

persons has been described! In this way, the Nirodha of everyone in our Lord is being explained and in this way our Lord's NIRODHALEELA is also completed.

In the epic "Mahabharata" our Lord's "Leela" of destroying the "burden" of this earth is not described specifically. But this is done now. The glory and greatness of our Lord's Leelas are explained, through the next verse!

तीर्थं चक्रे नृपो नं यदजनि यदुषु स्वःसरित्पादशौचं
विद्विदस्निग्धाः स्वरूपं ययुरजितपरा श्रीर्यदर्थेऽन्ययत्नः।
यन्नामामङ्गलञ्च श्रुतमथ गदितं यत्कृतो गोत्रधर्मः
कृष्णस्यैतन्न चित्रं क्षितिभरहरणं कालचक्रायुधस्य ॥४७॥

VERSE 47 Meaning: "Oh king! Our Lord Sri Krishna having taken the incarnation in the family of Yadu, has manifested the holy pilgrimage place of His "fame" (Keerthi) and through His holy feet has made the purifying Ganga river and other holy places, as inferior! He gave the liberation of in His own divine form, for both His friends and enemies! That type of Goddess Laxmi (wealth) has taken refuge in our Lord, as she has not been conquered by anyone else! Lord Siva and others are putting efforts to attain Goddess Mahalaxmi but they are unable to attain Her at all! By chanting His holy name, through the mouth or hearing the same through one's ears, makes the "inauspiciousness" of a person flee away (get destroyed). Such is our gracious Lord of the Universe, Sri Krishna, being the refuge of all "Dharmas" (righteous way of doing actions), that in this world, the lineage of the sages and seers started to function, as it was our Lord only, who inspired all these actions and also became the "doer" too! There is nothing to be

surprised or wondered at on this! In this way, our Lord's weapon is the wheel of time (Kaalachakra), and what is there to be wondered at that our Lord Sri Krishna also removed the "burden" of this earth? No wonder at all!"

श्रीसुबोधिनी: किं भगवतो माहात्म्यं वक्तव्यं यत्किञ्चिद्यदुषु अजनि। चरित्रं, गुणाः, पुरुषाः, भगवत्सम्बन्धि। यत्किञ्चित् तत्सर्वमेव प्रत्येकं तीर्थमूनं चक्रे। तत्किं तीर्थमित्याकांक्षायामाह **स्वःसरिदिति।** गङ्गेत्यर्थः। यदुकुलावतीर्णभगवत्सम्बन्धि यत्किञ्चित्सर्वमेव प्रत्येकपदार्थमात्रमपि गङ्गातोऽप्युत्तममित्यर्थः। एतस्य तथात्वं भगवतैव कृतमिति ज्ञापयति **चक्र** इति। स्वयं तस्य चरित्रस्य तथा माहात्म्यं दत्तवानित्यर्थः। ननु तथापि ये युक्त्यैव पदार्थानङ्गीकुर्वन्ति तेषामत्र कथं बुद्धिर्भविष्यतीत्याशङ्क्याह **स्वःसरिदपि पादशौचमिति।** प्राणिनः सर्वसम्बन्धिपदार्थापेक्षया पादशौचमपकृष्टं, तत् पुरुषः पुनर्न स्पशति। **स्वःसरिदिति** भूमिष्ठायाः पातालस्थायाश्च तत्रत्यदोषसम्बन्धात् कदाचिद्दोषोऽपि भवेदिति। एवमेकं माहात्म्यं निरूपितं सामान्यरूपं जडसाधारणम्। जीवेषु विशेषमाह **विद्विदस्मिन्निधाः स्वरूपं ययुरिति।** द्वेषरागयोरपि मोक्षसाधकत्वं जातमित्यर्थः। तस्मात् कृष्णवतारे यः कश्चन धर्मः मोक्षं दास्यतीति निरूपितम्। भगवतः सकाशादैहिकसिद्धौ हेतुमाह **अजितपरा श्रीरिति।** लक्ष्मीर्भगवत्परा। अतः स्वामी सेवकेभ्य एव दास्यति नान्येभ्य इत्यनायासेनाप्यैहिकसिद्धिः। इदं तृतीयं माहात्म्यं परम्पराप्रकारेणागतम्। प्रसङ्गाद्भगवत्सम्बन्धिन्या लक्ष्म्या माहात्म्यमाह येनान्येषु माहात्म्यं निराकृतं भवति। **यदर्थे अन्ययत्न इति।** यस्या लक्ष्म्याः सम्बन्ध्यर्थे अर्थरूपे पुरुषार्थे अन्येषां महान् यत्न एव, प्राप्तिस्तु संदिग्धेत्यर्थः। यत्रार्थ एव पुरुषो हीनोऽप्यन्येषां संदिग्धः तत्र धर्मादिषु का वार्ता इत्युक्तम्। एवं भगवत्सम्बन्धिपदार्थमात्रस्य जीवानां शक्तेश्च माहात्म्यं निरूप्य नाम्नो माहात्म्यमाह **यत्रामामङ्गलघ्नमिति।** यस्य अमङ्गलं नाशयति। सम्बन्धमात्रमपेक्ष्येति वक्तुं श्रुतमिति। **गदितं तु ततोऽपि भिन्नप्रकारेण हेतुसहितमपि अमङ्गलं नाशयतीत्यर्थः।** ननु ऋषिपरम्परागतस्य धर्मस्य माहात्म्यं भविष्यतीत्याशङ्क्याह येनैव भगवता कृतासु ऋषिपरम्परासु वर्तमानो धर्मः। एवं षड्विधं माहात्म्यमुक्तम्। यस्यैतावन्माहात्म्यं तस्य एतद्भूभारहरणलक्षणं तदर्जुनादिभिः कृतं तच्चित्रं न

भवति जीवधर्मत्वात्। ननु कश्चिद्धर्मः सेवकैरेव कर्तुं शक्यते न प्रभुणेति
 भूभारहरणं भगवतः अशक्यमेव कुतो न भवतीत्याशङ्क्याह
 कालचक्रायुधस्येति। कालरूपं चक्रमायुधं यस्येति। कालसहस्रांशेनापि
 भूभारो हर्तुं शक्यः। तत्र पूर्णः कालः भगवतः सुदर्शनमेकं आयुधमिति कः
 सन्देहो भूभारहरणेऽपि ॥४७॥

एतादृशोऽपि भगवान् साम्प्रतं क्वास्तीत्याकांक्षायामाह जयति जननिवास
 इति।

SRI SUBODHINI: Our Lord manifested Himself in the Yadavas and had enacted wonderful Leelas and completed countless tasks for the welfare of the Universe. Sri Sukadeva is speaking about the glory of His Leelas. Our Lord's Leelas (stories), virtues, the various persons connected with His Leelas, and all the other objects/materials related to Him, all of these have emerged and manifested out of His holy feet. The Ganges river is considered as the "best" among the holy places. Who-soever got related to our Lord, after having got "birth" in the family of Yadu, all of them, nay, even all the objects/materials connected with our Lord are considered as "better" than the "best" like the sacred Ganges river! How come? Answering this question, it is said by our Shri Mahaprabhuji, quoting from this verse, that, IT IS OUR LORD WHO MADE THEM GET "RELATED" TO HIMSELF AND DUE TO THIS, MADE THEM BETTER AND HIGHER THAN THE SACRED GANGES RIVER. IT IS OUR LORD, WHO HAS BLESSED ALL THESE LEELAS WITH HIS OWN GLORY, AND DUE TO HIM ONLY, ALL THESE LEELAS ARE CONSIDERED AS GLORIOUS!

Now a question may arise! How will anyone, who is "intellectual" in nature accept these as of our Lord's

only and being glorious? How will these "Leelas" of our Lord, get established in one's intellect? Answering this, it is said, that the Ganges river also, with its purifying waters, has emerged only from His holy feet. Usually, the water used to wash one's feet is not used or touched again. The river Ganges, when it remains on this earth, gets polluted with the "sins and blemish" associated with this world, and likewise, when this river remains in the "Paatala" world, it gets polluted, again through the "sins and blemish" of the "Paatala" world. Due to all this perhaps, even the Ganges river may get affected with this blemish! (although it is supposed to purify all the "sins"). Now, it is said, in this verse that, those who get "related" to our Lord would become "blemish free" i.e. they will become a "sinless centre of pilgrimage" (Thirtham). In this way ANYONE GETTING RELATED TO OUR LORD BECOMES A CENTRE OF PILGRIMAGE (THIRTHAM). Thus, the glory of our Lord as manifested in the "gross and ordinary" objects and persons has been explained.

Now a description is given about the glory of our Lord as manifested in the "Jeevas" (Beings). Our Lord showed His "oneness" by merging both His friends and foes into Himself i.e. He accepted them as "equal" in His eyes! Through this, Sri Sukadeva says, that for our Lord Sri Krishna "friends and foes are the same". HE BLESSED WITH THE GRACE OF "MOKSHA" (LIBERATION), BOTH HIS LOVING FRIENDS AND "HATING" BITTER ENEMIES! THROUGH THIS, THE LORD SHOWED, THAT DURING HIS DIVINE MANIFESTATION AS LORD SRI KRISHNA, EACH AND EVERY ACTION OF HIS' AND EACH AND EVERY QUALITY OF THOSE GETTING "RELATED" TO

OUR LORD, WILL CONFER/GET DESERVING TO ATTAIN "MOKSHA" (LIBERATION). YOU ONLY HAVE TO GET "ATTACHED" TO OUR LORD SRI KRISHNA "SOMEHOW AND IN SOME WAY" (EVEN THROUGH HATRED OR ANGER), AND THIS WILL ENSUE YOUR MOKSHA!

Now, a description of the objects/materials of this world, attaining their "highest" status/success is being made. The reason for this being told, that, Goddess Laxmi who cannot be made to come under anyone's control, by being conquered, now comes, out of her own will, under the control of our Lord, and becomes fully devoted to Him!. Thus, being the Lord and consort of Goddess Laxmi, He fulfills all the "desires" of His devotees and servants, without any difficulty or effort. This third "glory" (Mahaatmyam) of our Lord, is attained or explained, due to the "traditional" way (as Goddess Laxmi is always present on the chest of our Lord) and the glory of Goddess Laxmi being "related" to our Lord, is also explained, in this situation. In this way, the "glory" of everyone else, other than our Lord, also is negated.

It is said, that for the sake of attaining Goddess Laxmi, other deities such as Lord Siva and others are always putting continuous efforts! But, they are not able to attain her. Through this, it is said, that where one is not able to attain even "Artha" (wealth = Goddess Laxmi), how can this person hope to attain the higher goal of "Dharma" (righteousness)?

In this way, after explaining the glory of all the objects, related to our Lord, and also of the strength of the Jeevas (after having got related to our Lord), now, THE GLORY OF OUR LORD'S HOLY NAME IS

BEING DESCRIBED! THE HOLY NAME OF OUR LORD DESTROYS ALL "INAUSPICIOUSNESS". ONE NEEDS TO GET RELATED TO OUR LORD'S HOLY NAMES ONLY! Either one may only listen or may chant His holy names! Somehow and in some manner (anyway), if one hears or chants, the holy names of our Lord, then any "inauspiciousness" caused by any reason, gets removed and destroyed totally!

Is this the "glory" caused by the hoary traditions of the seers and sages? This doubt is removed by telling, that even this glory of the sages and seers are caused by our Lord only! In this way, the glory of our Lord, due to His virtues has been described. OUR LORD IS SO GLORIOUS! YET, HE DID NOT, BY HIMSELF, TAKE ACTIONS NECESSARY TO DESTROY THE "BURDEN" OF THIS EARTH! INSTEAD HE CAUSED IT TO BE DONE BY ARJUNA AND OTHERS! There is nothing surprising about this, as it is the duty of the "Jeevas" to discharge this "duty".

Usually "duties" are discharged by the servants only, and not by the master! Then why can't it be this way, now, that it was our Lord's wish, that the burden of this earth be destroyed? This is answered by telling that OUR LORD WEARS A WEAPON CALLED THE "WHEEL OF TIME" (KAALACHAKRA). This "weapon" of our Lord, in it's millionth part (Amsa) is capable of destroying this "burden". Then what will be the effect and efficacy of this weapon in it's fullest measure? This weapon is represented by the "Sudarsana" discus, and is there any doubt on it's capacity to destroy all the demons who have become a "burden" to this earth? There is no doubt or wonder at all! [NOTES: This

EVERYONE! As it has been said, "THE SUPREME

“fact” has been clearly stated by our Lord in the Gita. He declared, “I have already killed them. Arjuna! You are only an instrument in My hands in a “worldly” way!” Hence, in reality, our Lord only has destroyed this “burden” of this world — LEKH.]

Where is now this glorious Lord? On the “rise” of this “desire”, answer is given, through the next verse.

जयति जननिवासो देवकीजन्मवादे

यदुवरपरिषत्त्वैर्दोर्भिरस्यन्नधर्मम् ।

स्थिरचरवृजिनघ्नः सुस्मितश्रीमुखेन

व्रजपुरवनितानां वर्धयन्कामदेवम् ॥४८॥

VERSE 48 Meaning: Although our Lord lives in everyone in this Universe at all times, for the sake of this Universe, our Lord took birth through mother Devaki — to say like this is only one way of describing our Lord’s incarnation! Our Lord is capable of destroying the wicked and unrighteous persons and their systems through His mere “will and desire”. Yet, our Lord, through His hands consisting of the best of the Yadavas as His servants, playfully, destroyed all the unrighteous and wicked persons and ways! Our Lord also destroyed the “sins” of both the animate and inanimate Beings! Our Lord, through His soft smile on His lotus-like illuminated face, enraptured the minds of Gopis of Vraja and the ladies in the cities, making them get deeply attached to Him! Such is our Lord Sri Krishna, who is always victorious on everyone, everywhere and at all times!”

श्रीसुबोधिनी: स कृष्णो भगवानिदानीमपि तत्सम्बन्धिजनेषु सर्वेष्वेव जयति सर्वोत्कर्षणं वर्तते। यतोऽयं जननिवासः। स्वभावतोऽपि सर्वेषु जनेषु

निवसति। परमात्मा सर्वान्तरः। ननु देवकीपुत्र पृच्छामि यो देवक्यां जातः स
 क्व वर्तत इति। तत्राह देवकीजन्मवाद इति। देवक्यां जन्मवादमात्रम्।
 लोकाः विवादे सति, भगवान् क्वापि नास्तीत्युक्तौ सिद्धान्तनिरूपणप्रस्तावे
 वीतरागाः देवक्यां जातोऽस्तीत्याहुः, न तु तावन्मात्ररूपत्वं तस्येत्यर्थः। ननु
 स सर्वत्र किं कुर्वन् तिष्ठतीत्याकांक्षायां तस्य त्रिविध कर्माह। तत्र सात्त्विकं
 निरूपयति यदुवराणां परिषदि सभायामपि केवललौकिकपरेऽपि ये स्वाः
 स्वकीयाः सेवकाः सन्ति तैरपि अधर्मजात सर्वमेव देत्यादिरूपं अस्यन्
 क्षिपन् अद्यापि भगवान् द्वारकायां यादवसभायां सेवकैः सह विराजते। यदि
 कश्चिदेतन्मध्ये दैत्यः प्रकटो भवेत् तदा तत एव कञ्चित्प्रेषयित्वा त मारयतीत्यर्थः।
 तामसं चरित्रमाह स्थिरचरवृजिनघ्न इति। द्वारकाव्यतिरिक्तस्थाने सर्वत्रैव
 यत्र यत्र परिभ्रमणं कृतवान् तेषां सर्वेषामेव प्रसङ्गादपि वृजिनं पापं दूरीकरोति।
 ये वा पुरुषा ये वा वृक्षाः। वृजिनस्यैव वा स्थिरचरभेदौ प्रकारवासनारूपौ।
 अनेन सर्वत्रैव भगवानस्ति यदि भक्तो भवेदिति निरूपितम्। राजसमाह
 सुस्मितश्रीमुखेन व्रजपुरवनितानां वर्धयन्कामदेवमिति। सुस्मितं शोभायुक्तं
 यन्मुखारविन्दं तेनैव व्रजे गोकुले पुरे मथुरायां द्वारकायां च याः स्त्रियः
 गोपिकाः कुब्जाप्रभृतयो महिष्यश्च तासां हृदये कामदेवं वर्धयन् आस्ते।
 कामस्य देवत्वं मोक्षपर्यवसानात्। योऽस्त्येव सर्वेषु तमेव वर्धयन्
 स्वसम्बन्धमात्रेणैव मोक्षं प्रयच्छतीत्यर्थः। एषा पूर्वकथा। पूर्वं यादृशी
 तादृश्येवेदानीमपि। तथैव तेषु स्थानेषु करोति। अत्रार्थान्तरमपि ध्वन्यते।
 अत्यन्तमोहिकया लोके परमसौन्दर्यं प्राप्तया भक्त्या व्रजस्थितानां पुरस्थितानां
 च ग्रामेऽरण्ये च निवसतां काममुद्बोधयन् आस्त इति तस्य देवत्वं मन्तव्यम्
 ॥४८॥

एवं चरित्रमुपपाद्य तत्र शुकः श्रवणादिकं विधत्ते नित्यत्वाय इत्थं
 परस्येति।

SRI SUBODHINI: Our Lord Sri Krishna is
 LIVING NOW, AMONG HIS PEOPLE, RELATED TO
 HIM, WITH GREAT BLISS AND JOY, IN EVERY
 WAY! AS OUR LORD ONLY LIVES, BY HIS VERY
 NATURE, IN THE ENTIRE UNIVERSE AND IN/AS
 EVERYONE! As it has been said, "THE SUPREME

SOUL RESIDES INSIDE EVERYONE" (PARAMAATMA SARVAANTARAHYA). We are not now discussing about this "supreme soul" (Paramaatma) but only of the Lord, who has taken birth from mother Devaki. Where is this son of mother Devaki? Answering this, it is said that "OUR LORD TOOK "BIRTH" FROM MOTHER DEVAKI; IS ONLY FOR "TELLING SAKE"! When people have a discussion or dialogue and comment that our Lord is not present anywhere! Then, with a view to refute this argument, those persons who have conquered all "desires", and who are devotees or Jnanis (of our Lord), say that the Lord who manifested from mother Devaki is the Lord of the Universe Himself. But our Lord of the Universe is not THIS MUCH ONLY! Hence one should not understand our Lord as THIS MUCH ONLY! Our Lord is all pervasive and why is He present, in this way, everywhere and what is He doing? When we get the eagerness to know this, then we are able to see His 3 types of actions. Through this description everyone will realize as to WHY OUR LORD IS PRESENT, EVERYWHERE, AND TO DO, WHAT TYPES OF "LEELAS"?

(1) Firstly our Lord's "Satwik Leelas" are mentioned. The Lord has, in His Assembly of the "best" of the Yadavas, His "worldly" servants. Our Lord uses them to destroy all the unrighteous and wicked demons. Today also, it is said, our Lord is present, in this Assembly of the Yadavas, along with His servants! In other words, if ever another demon gets originated among the people, then our Lord will send one of His servants from this Assembly, to get this demon destroyed!

(2) Secondly, His "Tamasik Leelas" are mentioned. OUR LORD DESTROYS THE "SINS" OF BOTH ANIMATE AND INANIMATE BEINGS! Except in Dwaraka, wherever our Lord goes to any different place, there, the two types of sins of both animate and inanimate Beings are destroyed by our Lord. [At "Dwaraka", no one has got any "sin". Hence the words "except in Dwaraka" are used.] Sins are of two types. (1) Due to the performance of those "prohibited acts" — as prohibited by the scriptures like killing etc. Due to these actions of sin, this "sin" is considered as "permanent or fixed" (inanimate = Sthaavar). These "sins" can never be destroyed or removed except through undergoing their due "punishments". (2) The other type of "sin" arises due to the working of the mind, and are caused by the "latent tendencies" (Vaasanas) of the mind. These "sins" are known as "moving" (animate). These "sins" can be destroyed even without undergoing "punishment" for these sins. From this description, it is indicated, that WHEREVER THERE ARE OUR LORD'S DEVOTEES, THERE, OUR LORD ALSO RESIDES!

(3) Thirdly, the "Rajasik Leelas" are mentioned. Our Lord has an illumined and brilliant beautiful smile on His lotus-like face and through this, He enraptures the desires of His Gopis, ladies in Mathura and His own queens in Vraja, Mathura and Dwaraka respectively. Here "cupid" (Kaama) has been hailed as a "Deva" (deity), to reemphasize THAT THIS DESIRE OF THE GOPIS AND OTHER LADIES ENABLED THEM TO ATTAIN "MOKSHA" OR "LIBERATION"! This "desire" was already there among all these ladies. Our Lord "increased" this "desire" and got their "desire" related to Him and then, through this "relationship" only, the

Lord “blessed” them with “liberation”! This is the true meaning!

TODAY ALSO, OUR LORD’S STORIES AND LEELAS ARE THE SAME AS BEFORE. IN THE SAME WAY, AS BEFORE, HE ENACTS HIS LEELAS IN THE SAME PLACES! ANOTHER “BHĀVA” OR ATTITUDE ALSO COMES OUT OF THIS. OUR LORD EVEN NOW, INCREASES THE “DESIRE” BASED ON “BHAKTHI” TO OUR LORD, WHOSE MATCHLESS BEAUTY HAS INFATUATED THE DEVOTEES SITUATED IN VRAJA, IN CITIES, IN VILLAGES OR IN FORESTS! OUR LORD INCREASES THEIR LOVE AND DESIRE FOR HIM. HENCE IN THIS “DESIRE”, THERE IS THE PRESENCE OF DIVINITY! I.E. THIS DESIRE IS DIVINE, CAPABLE OF BRINGING DOWN THE GRACE OF THE DIVINE! (OUR LORD). HENCE, WE SHOULD CONSIDER THIS “DESIRE AND LOVE” FOR OUR LORD, AS THE “FORM OF OUR LORD” ONLY (BHAGAWADROOPATWAM). [NOTES: Our Lord’s lotus like face is by itself the symbol and form of “Bhakthi” (devotion). When His face has His sweet smile and brilliance, then, these aspects become “infatuating” in nature. The “desire” in the women of Vraja and other places, which was there already, was awakened by our Lord. This “form” of our Lord, is celestial and divine in nature and due to this, the “desire” in the minds of these devotees, deserving to be enjoyed by our Lord, takes the form of our Lord only.]

In this way, our Lord’s Leelas and stories have been told. One should listen to His stories and Leelas everyday. Sri Sukadeva is telling this, through the next verse.

इत्थं परस्य निजधर्मरिरक्षयात्त-

लीलातनोस्तदनुरूपविडम्बनानि ।

कर्माणि कर्मकषणानि यदूत्तमस्य

श्रूयादमुष्य पदयोरनुवृत्तिमिच्छन् ॥४९॥

VERSE 49 Meaning: “Those devotees of our Lord, who are desirous of serving and worshipping the lotus feet of our Lord Sri Krishna, who is the transcendental Lord beyond the imperishable truth, who has taken a “playful (Leela) body”, for the sake of protecting His own duties and who is the “best” among the Yadu’s clan, should listen to the Leelas and stories enacted by our Lord. As these Leelas and stories of our Lord are capable of destroying the bondage of “Karma” (one’s actions).”

श्रीसुबोधिनी: पूर्वोक्तप्रकारापन्नं अन्यदपि भगवच्चरित्र इत्थमित्यनेन परिगृह्यते। अक्षरादपि परः निजधर्मा ये भक्तास्तेषां रिरक्षया आत्ता लीलातनुर्येन। तादृशस्य परमकृपालोस्तदनुरूपविडम्बनानि। तत्राट्यानुरूपतया लोकप्रकारं विडम्बयन्ति यानि कर्माणि भोजनशयनादीन्यपि तानि शृणुयादिति विधिः अश्रवणे प्रत्यवाय इत्यर्थः। ननु किं श्रवणेनेति चेत् तत्राह कर्मकषणानीति। सर्वपापनाशकानि। पापक्षयस्तेषामानुषङ्गिकं फलमित्यर्थः। यद्यप्यवतारान्तरचरित्रमपि पापनिवर्तकं भवति तथापि यदूत्तमस्य शृणुयात्। को विशेष इति चेत् तत्राह अमुष्य पदयोरनुवृत्तिमिच्छन्निति। कृष्णचरणारविन्दयोश्चेदनुवृत्तिं वाञ्छति तदेतदेव श्रोतव्यमित्यर्थः ॥४९॥

नन्वेवं नित्यतया श्रवणे चरणानुवृत्तौ वा किं भविष्यतीत्याकांक्षायामाह मर्त्यस्तथेति।

SRI SUBODHINI: As told earlier, one should listen to all the different Leelas of our Lord. This purport is indicated through “in this way” (Itham), OUR LORD IS GREATER THAN THE “IMPERISHABLE” TRUTH (AKSHAR). OUR LORD HAS TAKEN THIS “PLAY-

FUL BODY" FOR THE SAKE OF THE PROTECTION OF HIS DEVOTEES! OUR LORD IS VERY GRACIOUS AND COMPASIONATE. OUR LORD, LIKE AN "ACTOR" PERFORMED THE ACTIONS OF "EATING FOOD", SLEEPING ETC.! HE DID ALL THESE ACTIONS, ONLY WITH A VIEW TO FOLLOW THE WAYS OF THIS WORLD! ONE SHOULD LISTEN TO THESE "LEELAS" AND STORIES ALWAYS! THIS IS THE TYPE OF "ORDER" GIVEN TO EVERYONE! BY NOT FOLLOWING THIS ORDER, A PERSON INCURS THE "SIN" OF NOT OBEYING A VERY IMPORTANT AND BENEFICIAL "ORDER"! What is the use and benefit of listening to our Lord's "Leelas" and stories? OUR LORD DESTROYS THE BONDAGE OF ONE'S "KARMAS" (ACTIONS). The mitigation of one's "sins" is only a "side effect" of listening to our Lord's "Leelas" and stories. Though the stories of the other incarnations also are capable of destroying the "sins" even then, one should listen only to the divine Leelas and stories of our Lord Sri Krishna! What is the special feature of listening to the Leelas of our Lord Sri Krishna? Answering this, it is said, that IF A DEVOTEE IS DESIROUS OF WORSHIPPING AND SERVING THE LOTUS FEET OF OUR LORD, SRI KRISHNA, THEN HE SHOULD LISTEN TO OUR LORD SRI KRISHNA'S "LEELAS" AND STORIES ONLY!

In this way, by worshipping and serving our Lord Sri Krishna every day or worshipping or serving His lotus like feet, what will be the gain for a devotee? On the rise of such a desire in one's mind, the answer is given through the next verse.

मर्त्यस्तया तनुसमेधितया मुकुन्द-

श्रीमत्कथाश्रवणकीर्तनचिन्तयैति ।

तद्धाम दुस्तरकृतान्तजवापवर्ग

ग्रामाद्वनं क्षितिभुजोऽपि ययुर्यदर्थः ॥५०॥

VERSE 50 Meaning: “By listening, singing and thinking about, every second, of our Lord Sri Krishna’s beautiful stories and Leelas, a devotee gets holy devotion to do worship and service to our Lord. Through this, this devotee attains the holy abode of our Lord, who blesses this devotee by making the force of time (Kaala) which is very difficult to conquer or cross, becoming infective! Great kings, have given up their kingdoms, and have become the residents of forests in the end, with a view to attain this holy abode!”

श्रीसुबोधिनीः तया चरणानुवृत्त्या मरणंधर्माप्ययं पुरुषः शरीरेण तद्धाम एति। ननु तदानीमेव तस्य वैकुण्ठागमनं नोपलभ्यत इति चेत् तत्राह तनुसमेधितयेति। तनु अल्मल्पं समेधितया तैलधारावदनवच्छिन्नवणादिभिः क्रमेण यदा पुष्टा भवति, तनौ शरीरे वा समेधिता। नन्विति पाठे अप्रतारणार्थं सम्बोधनम्। तस्या अनुवृत्तेः पोषणार्थं त्रीण्यङ्गानि निरूपयति श्रीमत्कथायाः श्रवणं कीर्तनं चिन्ता च यस्यामिति। श्रीमदित्यनेन पामराणां वक्तुमजानतां सम्बन्धिनी कथा व्यावर्तिता। भगवद्धाम्नः सर्वोत्कृष्टफलत्वाय विशेषणमाह दुस्तरकृतान्तजवापवर्गमिति। दुस्तरः सर्वप्रकारैरपि निराकर्तुमशक्यः तस्य जवस्य वेगस्य मारणार्थं धावनरूपस्य अपवर्गः समाप्तिर्यत्र। मृत्युस्तावदेव धावति यावदक्षरं, अक्षरपर्यन्तमेव कालनिरूपणात्। तेनाक्षरात्मकं व्यापिवैकुण्ठ यातीत्यर्थः। एतत्फलं ज्ञानमार्गेऽपि दुर्लभमिति ज्ञापयितुमाह ग्रामाद्वनं क्षितिभुजोऽपि ययुर्यदर्थः इति। पूर्वं क्षितिभुजः राज्ये स्थित्वा राज्यपरिपालनधर्मेण परिपक्वाः सन्तः नगरादिकं विहाय ग्रामे कलापग्रामादौ ज्ञाननिष्ठाः सन्तस्तिष्ठन्ति। ततोऽपि भगवन्माहात्म्यमवगत्य तदपि विहाय वनं सर्वगूढं स्थानं ययुरित्यर्थः। ग्रामशब्दो ग्राम्यपरो वा। यस्य श्रवणमात्रमेव

राज्यापेक्षयापि सर्वोत्कृष्टम्! अन्यथा स्थितं विहाय कथं ते विवेकिनः वनं गच्छेयुः। यदेव पदं अर्थः पुरुषार्थो येषां ते यदर्थाः ॥५०॥

SRI SUBODHINI: By being devoted and serving the lotus feet of our Lord, even though all of us have to certainly die one day, we are certain to attain the holy abode of our Lord, with the same body! No one then gets the thought that "this human" being is coming to Sri Vaikuntam! (i.e. no one will object to this person coming with his own human body to Sri Vaikuntam). When a human being, who is subject to "death" of his body, listens to our Lord's Leelas and stories, like "the flow of oil from one vessel to another" (i.e. continuously, without any break), then this devotee's "body" becomes full of "grace" of our Lord, gradually. IN OTHER WORDS, DUE TO THIS WORSHIP AND SERVICE RENDERED TO OUR LORD, THE BODY OF THIS DEVOTEE IS MADE BY OUR LORD'S GRACE INTO A "SUPERNATURAL" (ALOUKIK) ONE! EVEN THIS WORSHIP AND SERVICE DONE TO OUR LORD, GRADUALLY BECOMES STRONGER THROUGH THE GRACE OF OUR LORD!

For the repetitive doing of this worship and service and for it's progress, three "parts" of this are being described "SREEMATH KATHA SRAVANA CHINTAYETI" - These devotees listen, sing and meditate on our Lord's "Leelas" and through these, the worship and service of our Lord gets increased and progressed. The word "Katha" (story-Leela) is qualified with the word "Sreemath" (with "Shree", our Lord's virtue of "Shree" (wealth).) It is said, that the one who will tell the story of our Lord should not be an "illiterate or non-knowledgeable" person! No one should listen to

our Lord's "stories" from such persons! Such a devotee, who attains the holy abode of our Lord – this attainment of our Lord's abode is considered as the highest result! With a view to explain this only, it is said in this verse, that usually no one can stop the force and power of "time" (Kaala), which is very difficult to cross or conquer! Even this force of "time" is stopped by attaining this divine abode of our Lord. That is why, it is said, that "DEATH AND TIME (KAALA) CAN RUN UPTO OUR LORD, WHO IS IMPERISHABLE (AKSHARA) ONLY. THEY CANNOT GO BEYOND OUR LORD! Through this, it is indicated, that A TRUE BHAKTHA OF OUR LORD, ATTAINS THE ALL-PERVASIVE SRI VAIKUNTAM ONLY! THIS ATTAINMENT OF "SRI VAIKUNTAM" IS RARE AND DIFFICULT EVEN FOR THE "JNANIS" (MEN OF KNOWLEDGE). With a view to tell this, it is said here that, in the olden days, the kings, after purifying themselves in a total way, by experiencing the rulership of their kingdoms, with a view to get established in "Jnana" (spiritual knowledge), gave up their life in the cities and lived in peaceful villages, following the path of "Jnana". Later, after realizing the glory (Mahaatmyam) of our Lord, they gave up living in these villages also, and went to reside in forests, so that they can live there "unseen"! The word "Graama" (village) denotes very small "village". The greatness and invaluable nature of our Lord's holy abode is proved by this – that, just by listening about the glory of our Lord, the kings who had all the "worldly" experiences, gave up the permanent happiness and glory of their "kingship" and went to the forest. Otherwise why would they go to the forest? These kings now have a different goal

to attain viz. “that goal for which sake” (Yadarthaha) — meaning that the kings had the goal of attaining the holy abode of our Lord!

इत्येवं दशमस्कन्धे संक्षेपेणात्र लेशतः ।

अर्थो मयातियत्नेन स्वभावेन निरूपितः ॥१॥

अनेकयुक्तिसन्दर्भमालाकारेण योजितः ।

कृष्णपादाम्बुजे न्यस्ता वाक्पुष्पाञ्जलिरुज्ज्वला ॥२॥

KĀRIKAS 1 and 2 Meaning: “Our Shri Mahaprabhuji says that in this way, “I have, in a very summarized manner, in many ways, have made this garland of the meaning of the 10th canto, and offered the same to the lotus feet of our Lord Sri Krishna as the best offering of flowers in the form of words.”

सिद्धान्ताः सकलागमाश्च वितता लोकेऽधुना सर्वतः

ते प्रायेण निरूपिताः सुबहुशो भक्त्यै मुकुन्दाग्रये ।

विस्तारस्तु गुणाय कृष्णचरणे चित्तं भवेद्विस्तृतं

तेनाहं हृदयस्थितेन हरिणा यावद्यथा रूपितम् ॥३॥

KĀRIKA 3 Meaning: “In this time, on all four sides, writings are being done on all the scriptures and philosophies, all of these, more or less, deal with Bhakthi and for the sake of attaining our Lord Sri Mukunda! True expansion of all these will be fruitful only, when one’s mind is established in the lotus feet of our Lord! All these writings and expansions of the same, are for the sake of this “virtue” only! Due to this, I have written all this, in the same way and method as inspired by our Lord Sri Hari, who is stationed in my heart!

अहं निरुद्धो रोधेन निरोधपदवीं गतः ।

निरुद्धानां तु रोधाय निरोधं वर्णयामि ते ॥१॥

हरिणा ये विनिर्मुक्तास्ते मग्ना भवसागरे ।

ये निरुद्धास्त एवात्र मोदमायान्यहर्निशम् ॥२॥

इति श्रीभागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभ-
दीक्षितविरचितायां दशमस्कन्धोत्तरार्धविवरणे नवतितमोध्यायः ॥९०॥

॥श्रीकृष्णार्पणमस्तु॥ ॥ समाप्तोत्तरार्थो दशमस्कन्धश्च॥

KĀRIKAS 1 and 2 Meaning: Our Shri Mahaprabhuji, through these verses say that, "I have attained oneness with our Lord through "Nirodha". As I have attained this state of Nirodha, I am desirous that those who have attained the state of Nirodha in Sri Hari, should always continue to remain in this state of "Nirodha". Hence, I have explained to all of you, this state of "Nirodha".

He, who has been forsaken by our Lord Sri Hari, will get drowned in the ocean of births and deaths. Those, who have attained the state of Nirodha in our Lord, these devotees only, are enjoying always day and night, the bliss of our Lord Sri Hari!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 90th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

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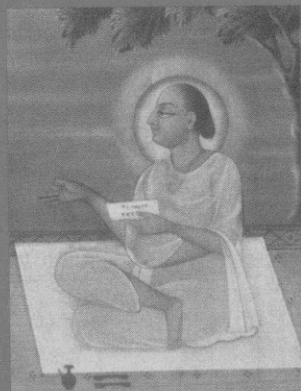
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निगमकल्पतरुर्गलितं फलं शुकमुखादभृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



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